

DE CARMINE DEI DEORUM.

OR

ON THE SONG OF THE GOD OF GODS

Being a Commentary in English on the Bhagavad Gita

(Complete in Three Parts)

PART I

THEOLOGY OR THE SCIENCE OF GOD

BY

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PUBLISHED BY

THE SADBHAKTI PRASARAK MANDALI

1923

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Printed by V. P. Pendherkar at the Tutorial Press,
211A, Girgaum Back Road, Bombay

and

Published by the Sadbhakti Prasarak Mandal, Shri Shankara Lodge,
Saraswati Bag, Andheri, Bombay Presidency

PUBLISHERS' NOTE

Though there are several editions of the Bhagavad Gita (The Lord's Song) with English renderings of the text and explanatory notes the Publishers make no apology in bringing out this valuable work. It will be readily seen that in scope design and treatment this work presents strikingly new features. The Publishers believe that for exhaustive treatment and lucid exposition this book will take a very high rank among publications of a similar kind. The author has no undue bias in favour of any school of philosophy. He treats the Monistic Qualified Monistic and the so-called Dualistic schools with equal respect holding that each has its own proper place and utility. In interpreting the texts he follows the lead given by the blessed Marathi Saints particularly the celebrated Poet Scholar and Saint—Vimana Pandita. Due importance is given to all the three *kandas* namely *Karma* (Action) *Upasana* or *Bhakti* (Love) and *Jnana* (Knowledge) though special emphasis is laid on *Bhakti* which as the author shows with great effect is the connecting link between Action and Knowledge first because Action without the Love of God cannot bear the fruit of Knowledge and thus cannot secure Freedom and secondly because Knowledge of the Impersonal Brahma without the Love of the Personal God cannot attain to His Eternal Bliss and Companionship the *Summum Bonum* of Human Life. The reason for this emphasis on *Bhakti* as well as the inspiration to compose this work has been furnished the Publishers are authorized to state by the Lord's declaration in Chapter XVIII Verse 68 — He who shall declare this Supreme Secret among my Lovers extolling Love for Me shall surely come to Me.

The Introduction gives a bird's eye view of the most important religious and philosophical movements of the Hindus while the explanatory notes which are quite

copious, are rendered exceedingly valuable and useful by suitable quotations from the Shrutis, Smritis, Puranas and the works of well-known Indian Saints as well as from the religious and philosophical books of the Prophets and Teachers of other Religions

The Publishers intend to publish the whole Commentary in three parts. The First Part, which is now offered to the public, deals with the first Six Chapters of the Bhagavad-Gîtâ, grouped by the author under the comprehensive heading "Theology", as distinguished from "Cosmology" (Chapters VII-XII), which will be dealt with in the Second Part, and "Eschatology" (Chapters XIII-XVIII), the subject-matter of the Third Part. The Second and Third Parts will be published in due course. The Index will appropriately appear at the end of the Third Part.

In compliance with the wishes of the Author the portrait of Shri Nârâyana Mahârâja, the Âdi Guru of his *Sâmpradâya*, has been published as a frontispiece to this Part. In the Second and Third Parts will appear, respectively, the portraits of the Author's Parama Guru and his most revered father as well as Spiritual Guide, to whom this work is dedicated.

The Publishers are deeply indebted to the Author for the kind permission granted to them to publish this Commentary. As the Publishers have constituted themselves into a society for religious and charitable purposes, the profits, if any, accruing from this publication, will be applied solely for such purposes.

SADBHAKTI PRASÂRAK MANDALI.

Shri Shankara Lodge,
Saraswatî Bag,
ANDHERI, (Bombay Presidency) }
1st August 1923 }

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Shri Sadguru Prasanna

INTRODUCTION

(MANGALACHARANAM)

SYNOPSIS—I A deep bow to Parabrahma 1st as Shri Sadguru Imparter of Supreme Love 2nd as Personal God Sachchidananda in essence 3rd as Bhagad in with His six attributes manifested in the Bhag or Univers II Origin of the Vedas Shastras Puranas and Saints as well as a summary of the Six Systems of Hindu Philosophy and a bird's eye view of the most important religions and philosophical movements of the Hindus since the time of the great Buddha and the substance of the lessons taught and III a solemn prayer to the Lord of the Universe being of the nature of the Kalpa riksha to suggest in simple English the true and connected meaning of the Bhagavad Gita which is an epitome of the Upanishads and all that is good in the world and to shower His Grace on the aspirant readers of this Commentary so that they may easily discern the path that leads to His Lotus Feet

—I Shri Sadgurubhyo namah—All hail to Thee O Ever Blessed Teacher! Imparter of Uninterrupted (Avyavahita) Unadulterated (Avyabhicharini) and Unconditioned

(*Nirnumittâ*) Love (*Bhakti*)—Uninterrupted¹, because it is eternal and continues straight, without a single pause, unlike the interested Love of other Gods, which ceases the moment anything unfavourable happens in life, Unadulterated², because it realizes that its own Soul is the Soul Universal and is, therefore, perfectly pure without any, the least, adulteration or admixture of what may be called Personal Love (Love of one's self as distinguished from the Love of God) which is necessarily to be found in the ignorant Devotee who has no Knowledge of the Self, however sincere may be his devotion to Thee!, Unconditioned, because it is motiveless, being Love for the sake of Love itself and seeks no object whatever, either of this world or of the world to come, nay, it cares not even for Salvation (*Sâmyatâ*³)

Onnamah Sachchidânanda Parabrahmane—All-hail to Thee, O Existence, Consciousness and Bliss Supreme! Thou alone art the real ocean of Existence, because all else, like the waves, is born of Thee, remains on Thee and dissolves in Thee! Thou alone art the real ocean of

1 *Of* Upâsakânehâ jo âtmâ, to upâsya panci sphure / tebhâchryavyavahatâ bhakti, kû na vite kadhiû || *Vâmana Pandita*

2 *Of* Yonyâm devatâm upâste atha anyo sâ anyoham asmiti na sâ veda yathâ pashuh—*Shruti*

3 This is Nîrguna Salvation, wherein the Individual Soul emerges in the Soul Universal 'as a drop which falls from the clouds into the sea' It must be distinguished from the Saguna Salvation of the Wise Lovers (*Jñânî Bhaîtas*) which is described in the following passage from *Lord Gaurāṅga*, and wherein he emerges 'as the river enters into the ocean!' "Now what is salvation? It is not extinction, nor the merging of Man's Soul in the Great Fountain of Energy, but the securing of a higher existence, and the everlasting Companionship of God "

This is the kind of Salvation indicated by the expressions 'Kingdom of God' and 'Eternal Life' in the *Holy Bible* as well as by the word 'Garō-Neman' in the *Zend-Avesta*. But there are some who forsake the pursuit of earthly aims in order to gain heaven, or to attain personal liberation from rebirth, into this error you must not fall —*J. Krishnamurti*

knowledge because the springs of all knowledge, whether spiritual or temporal emanate from Thee 'Thou alone art the real ocean of Bliss because all the bliss which the world like the fish in the mud enjoys is only a spark of Thee obscured and confused as it were with all sorts of extraneous circumstances or caricatured and misunderstood' Thy Existence Consciousness and Bliss are not however three separate entities but like the whiteness softness and sweetness of sugar they are all one harmoniously united in Thee!

Omnamo Bhagavate Vasudevaya—All hail to Thee O All pervading God of Gods Bhagavān! on Whom these various appearances constituting the Universe (*Bhaga*) are superimposed like wristlets and other forms on gold This Universe or *Bhaga* as the *Smṛiti*¹ says is a manifestation of Thy six attributes viz Power (*Aishvarya*) Law (*Dharma*) Glory (*Yasha*) Fortune (*Shri*) Knowledge (*Jnana*) and Dispassion (*Vairāgya*) Thou art O Infinite Being! Ananta! the clay the material cause so to speak, of this pot of an Universe Thou art also the potter its efficient cause but not separate from it for like a person who without actually becoming a post assumes the form of a post Thou assumest all names forms and activities This is Thy first attribute Power or *Yogaishvarya* as Thou chooseth to style it As regards Thy second attribute Law O Govinda²! it implies the two

1 *Of Aishvarya ya samagrasya dharmasya yashasah shriyah / jñāna vairāgyasochchhānam bhāga īti Smṛitih //*

Samagra aishvarya dharma yasha, shri vairāgya ane moksha, e ebha ni sanja. bha a evi chh te sarve jendman nitya nirāntara rah chhe te Bhagavan—*Dr redi*

2 *Of Pashya M yonamāshvaram—H G IX 4*

Yā shlokaṁta aishvarya yā shabdicheḥ artha yonāshvarya va karitata karana, shr mahanaje sampatti hā shabda pudheḥ āleḥ jhe—*Gīt rahasya*

3 *It known by the Law the Law Go shabd u Veda / Vedā*

Divine qualities of Justice (*Samatva*) and Mercy (*Sadayatva*) Thou art merciful alike to all, as the rain is, which falls indiscriminately everywhere, but in dealing with man according to his deserts Thou dost manifest Thy principle of Justice also like the rain which enables man to reap as he sows Thou hast thus provided Hell (*Naraka*) for the Sinful, Paradise (*Svarga*) for the Righteous, Absolute Freedom (*Sâyujya Mukti*) for the Worshipers of Impersonal God (*Nirguna Brahma*) and Thy Supreme Abode¹ (*Anâdi Vaikuntha*) for Thy Wise Lovers (*Jnâni Bhaktas*) In order that Thy Overflowing Mercy may not interfere with Thy Perfect Justice and that both may be manifested in the same acts, Thou dost assume the nature of the '*Kalpavriksha*²' which gives its supplicant only what he asks for It may be said here that one would do such actions as would entitle him to residence in Hell and apply to Thee, O Merciful Father¹, for a seat in Paradise. This will not do, because by his very actions he has already signified his wishes and has no right to expect anything

âimje to Govinda—*Yathâthadâpikâ*. The Vedas teach and it is also the experience of the Wise Lovers (*Jnâni Bhaktas*) that the Personal (*Saguna*) and Impersonal Gods (*Nirguna Brahma*) like Butter and Liquid Ghee are one. *Sâguna Nirguna Eku Govindu—Tukârâma*

1 *Of* This is "the house not made with hands, eternal in the heavens," whereof wrote St Paul, the great Christian Institute, and he raised charity, pure love, above all other virtues because by that can man on earth contribute to that glorious dwelling—*The Ancient Wisdom*

2 *Of* Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find—*The Holy Bible*

Ye yathâ Mîm prapadyante tûstatharâna bhajâmyaham—*B G. IV 11* Kalpavriksha is a fabulous tree granting all desires 'God is like the wishing tree, whosoever in His presence thinks that he is destitute and poor, remains as such, but he who thinks and believes that the Lord fulfils all his wants receives everything from Him'—*Sayings of Shri Râmakrishna Paramahansa*

else For if a man were to take a dose of poison and make a request that his life may be spared his prayers would evidently be to no purpose Men are therefore enjoined to follow the Law given to them and to implore Thy help O Lord in removing the obstacles which come in the way of their realising the object they have in view owing to the imperfections of human nature Thy Moral Government O Holy Dispenser of Justice though invisible to the eye of the flesh is so perfect that no body can for a moment venture to shut off responsibility under the pretence of ignorance In Thy Infinite Mercy, Thou didst provide Law^s to every nation according to its peculiar needs by which it may be judged and if any urge that

they are unprovided¹ they cannot deny at least the Law which Thou hast written in their hearts. Thy third attribute, Glory, O King of Saints¹, is manifested in Thy praises² which the world sings and which is no other than this Universe 'Thy great and marvellous work' What else can be Thy fourth attribute, Fortune, O Shridhara³, when there is nothing here which may be called 'Fortuneless'? Experience shows that even the dirty filth is 'Fortune' since it fetches some price and is used as manure. It is only envy, then, that makes the avaricious man compare his own means with those of others who possess more and consider himself to be unfortunate. As a matter of fact, everybody is more or less fortunate according to the number of men and women he supports, the number of animals and birds he feeds, the number of lands and gardens he owns and the number of articles of furniture and utensils he possesses. If the tin-pot and the unclean

something exterior, and that, moreover superior to itself, a relation to an excellence which it does not possess and to a tribunal over which it has no power. Here then, at once, we have the elements of a religious system for what is religion but the system of relations existing between us and a Supreme Power claiming our habitual obedience — *Newman's Sermons*

Man, from his make, constitution or nature, is, in the strictest and most proper sense, a Law to himself, he hath the rule of right within, and what is wanting is that he honestly attend to it. Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it that it is our natural guide—the guide assigned us by the Author of our nature. It, therefore, belongs to our condition of being. It is our duty to walk in that path, and to follow this guide, without looking about to see whether we may not possibly forsake them with impunity — *Butler's Sermons, Sermon 3*

1 Cf. He who is depraved does not listen to the divine law, and on this account lives without law — *The Pythagorean Sentences of Demophilus*

2 Cf. Sthâne Hrishikeshā tava prīṭyā jagatprīṭhyatyanurajyate cha — *B G XI 36*

3 Lit. One who holds Shri or Fortune (on his bosom)

ings of the houseless beggar were not Fortune why should he feel for the loss of them just as much as a rich man would for the loss of his silver goblet and costly robe? Thy fifth attribute Knowledge O Nārāyaṇa¹ is Thy Parā Prakṛiti or Vidyā Śakti which upholds this Universe. It is by means of this Prakṛiti that Thou seemest to assume the six² changes (*Shadukāra*) of birth existence growth transformation, decay and destruction and art at the same time a witness of them. Thy sixth attribute Dispassion is also the Universe the creation of which does not in any way fetter Thee. If it be possible for gold to entertain even for a moment a desire for wearing ornaments. If it be possible for an actor ever to fall in love with the female part he acts then alone will it be possible for Thee. O Achyuta⁴! Who hast never forgotten Thyself to be attached to actions.

2 O Thou Heavenly Father! Omnipotent and Omniscient as Thou art Who didst create Brahmā in the beginning and inspire the Vedas for his guidance. Thy humble servant surrenders himself to Thee for help in tracing an outline or sketch of what actually happened since the creation of the Universe in respect of the spiritual progress of humanity as it is quite useless to approach anybody else for the purpose. The principal

1 Nara=Individual Soul (Jiva) Nara=collection of Individual Souls and Ayana=support. Thus Narayana=One who is a support to Individual Souls.

2 Of This power of self projection of the cosmic consciousness (*puruṣa*) is called its *prakṛiti* putting forth or *blāyā* (B G IV 6 9 VII 5 7 IX, 8 10)—*The Gospel of Life Vol I*

3 Of Thavañ bhavañ vadhavañ p Lavuñ, ghatavañ maravañ (jlyate nsti vardhate vipsrinamate apakshyate vinashtyati) e chha vikāra —*Desired*

4 Of Bhaktebhyo achyutapuratvāt achyutah parikirtitah / labhātānām chyutiryaśmanuaste sochyuta īriti // *Viṣṇuṁ masahasraṁ*

Vedas Thou gavest¹ us are only three (*Travidyâ-B G IX 20*) in number, *viz*, the Yajus, the Rik and the Sâma. According to the simile of a bird used by the Vedas² themselves, the Yajus forms the head (*Shurah*), the Rik the right wing (*Dakshinah pakshah*) and the Sâma the left wing (*Uttarah pakshah*). As, of all the parts of the body, it is the head above the shoulders alone that enables us to make³ out persons, so, it is the Yajus which determines

1 *Of* Just as, when a fire is laid with damp wood, clouds of smoke appear all around, so in truth from this great Being, have been breathed forth the Rig-veda, the Yajurveda, the Sâmaveda etc — *Bṛh 2 4 10*

The Vedas are the highest authority either because they are beginningless or because they are the utterances of the Supreme Lord — *Sâtmanv upanam* by *Shri Shankarâchârya*

Ahitâpâsumi sodavit / hita deumi vâdhavit / nâhiñ Shrutî parautî / mîhi jîgâ // *Jñâneshrî*

Most of the great religions of the world owe allegiance to certain books, which they believe are the words of God, or some other supernatural beings, and which are the basis of their religion. Now of all these books, according to the modern *savants* of the West, the oldest are the Vedas of the Hindus. This mass of writing called the Vedas is not the utterance of persons. Its date has never been fixed, can never be fixed, and, according to us, the Vedas are eternal. They were never written, never created, they have existed throughout time, just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God, without beginning and without end. And this knowledge is what is meant by the Vedas (*Vida*—to know). Whenever you hear that a certain passage of the Vedas came from a certain Rishi, never think that he wrote it, or created it out of his mind, he was the seer of the thought (*mantra drashtâ*) which already existed, it existed in the universe eternally. This sage was the discoverer, the Rishis were spiritual discoverers — *Suâmi Vivekânanda*

2 *Of* Tasya Yajureva shurah // Rik dakshinah pakshah // Sâmottarah pakshah // Âdesha âtmâ // Atharvângirasah puchchham pratishtâ //

3 *Of* Olakhâvayâsi jaiseñ shura / kalâvayâ âtmavâchâ nandhâra / pañcha koshâñchî vistâra / yâ Yajurvedîñ // Heñchî Bhîrugu Varuneñ / vidyâ didhahi sakaruneñ / Yajurveda yî kâianeñ / pradhânânga shura etheñ // Jadabhâga avaghâ nrisitâñ / êkshityeñ ure âtmatî / te nishedha shesha tattvâtâñ // Yajurvedîñ // *Nigamasâra*

the Self by separating it from the different sheaths in which it is enclosed. For this reason what is called the Bhārgava Varuna Vidyā or the Knowledge imparted by Varuna to Bhrigu' in the Taittiriyaopaniṣad forms the leading feature of this Veda. When Bhrigu the son of Varuna had completed his education according to the practice of the times at the house of Brihaspati the teacher of the Gods and was ordered to return home he questioned him as to the end or aim of all the arts and sciences he had learnt there. The teacher who was greatly moved by this unusual query of his pious and intelligent pupil said in reply that the object of all study was Self-realization and referred him to his father Varuna for a knowledge of Brahma as he himself was ignorant of it. Bhrigu then went straight to Varuna and asked him 'Father, tell me what is Brahma?' Varuna replied 'By Tapas (discrimination) seek to know Brahma for Tapas is Brahma. Following the father's injunction by progressive Tapas Bhrigu rose step by step to the recognition of Food (*Annā*) the Life breath (*Prāṇa*) the Mind (*Manas*) Knowledge (*Vijñānam*) and finally Bliss (*Ananda*) as Brahma. The explanation of these five sheaths (*Kośhas*) necessary

1. Of *Annāmaya* Sheath (Dense Body) is the result of the materials formed by food. When the ten *Vāyus* (vital airs) enter and others flow through the *Annāmaya* Sheath then it is called the *Prāṇāmaya* Sheath (Ethereal Double). When *Ātma* connected with the above two sheaths performs the functions of Life etc., through the 14 organs of *Manas* and others, then it is called *Manomaya* Sheath (Mental or Astral Body). When in the (*Antah* *Karana*) internal organs connected with the above three sheaths there arise the modifications of contemplation, meditation etc. about the peculiarities of the sheaths then it is called *Vijñānamaya* Sheath (Causal Body). When the Self cause *Jñāna* is in its self-bliss like the banyan tree in its seed though associated with these four sheaths caused by *Vijñāna* then it is called *Anandamaya* Sheath (Bliss body) — *Sarvasa Upaniṣad*

for the realization of the Self, as given by Varuna to Bhrigu, as well as the detailed account of the origin (*Sṛiṣṭi kâla*) of the Universe is the subject matter of the Yajur-Veda. The Rîg-Veda, which is regarded as the right wing (*Dakṣiṇah pakṣah*), tells us how at the time of the dissolution (*Pralaya kâla*) of the Universe, the Earth is resolved and indrawn into Water, Water into Fire, Fire into Air, Air into Âkâsha, Âkâsha into Ahañkâra, Ahañkâra into Mahat, Mahat into Prakṛiti and lastly Prakṛiti into the Supreme Self. Then, neither Sat (real) nor Asat (unreal) is said to exist (*Nâsadâsinno sadâsitta-dânam—Nâ sadiya sukta Rîgveda, 10 129*). Now, as the Yajur-Veda and Rîg-Veda agree¹ in the advaita (monism) at the beginning and end of the Universe, respectively, so does the Sâma-Veda which is the left wing (*Uttarah pakṣah*) establish the same truth even during the period of its existence (*Sṛiṣṭi kâla*). This Knowledge is necessary because, even after one has realized the Self, it is impossible for him to avoid seeing the unreal world, which must continue to exist till the period of its dissolution. In the Chhândogya Upanishad we find that when Shvetaketu, the son of Uddâlaka returned to his father after having studied all the Vedas like Bhrigu, the latter asked him whether he was aware of the instruction by which one hears what is not heard, by which one perceives what is not perceived, by which one knows what is not known. Shvetaketu answered in the negative and expressed his anxiety to know what that instruction was. The father, therefore, said² "My

1 *Of Yajurveda Rîgveda eka mata / sṛiṣṭi pralaya advaita / taiseñcha sṛiṣṭi kâliñ nischita advaita / Sâmavediñ // Nigamasâra*

2 *Of Yathâ khalu sṛumyañkenaiva mrityupiden sarvam mrinmayam vijnâtam syât / vâchârumbhanam vikâro nâmadheyam mrityuketyeva satyam // Chhândogya Upanishad*

dear son as by one clod of clay all that is made of clay is known the difference being only the name, arising from speech but the truth being that all is clay—thus my dear son is that instruction¹ Now one may learn all the Vedas by heart and even understand their meaning theoretically but it is declared emphatically that he would never be able to acquire a practical knowledge of the Self without the Grace of the Preceptor (*Ācharya* *avān puruṣho* *ida*) Therefore, the Shruti calls the instruction of the Guru as the Soul of the bird (*Adiśha* *atmā*) Lastly the Atharvāna²-Veda which is compared to the tail (*puchchha*) of a bird is not a separate Veda but a mere selection of important Mantras from the three Vedas. It serves as a shining weapon to the Perfect Yogi when he has to quote authorities for the purpose of solving the doubts of his disciples as the tail of a bird adds to its beauty, although it is not intended for any special use. So far about the Knowledge of and Union with the qualityless or Nirguna Brahma (*Impersonal God*) With regard to the nature and love as well as the eternal companionship of the qualified or Saguna Brahma

1 *Of* Here the manifold change of the one substance is explained as mere word play mere name exactly as Parmenides asserts that all which men regard as real is mere name.—*Densation*

2 *Of* Teñ gurumukheñ le ala / kalatāñchi āmbi veda saphala / mhanonī mhanē Shruti prajñā / Mū upadesha atmā y koshī // *Vīgamas ra*

3 *Of* Eberatīla aīga uraleñ / Atharvāna Veda teñ puchchha keleñ / lokoddhārārtha shobhoñ lā aleñ / śāstra jeyhāñ // Veda pāhat ū teñ tihī / mhanatī trāi vidyā mhanonī / Atharvāna Veda tyāñtunī / Māñtra rupeñ nīvadīñ // Ātma tūi pakṣha śhīra / nasat u na chālē p kālī śharīra / puchchhavināñhī gaganachara / sukheñ asatī // Puchchheñ klāñhīñ kārya nase / parī pakṣhivīśī shobhī dīś / talā Veda vidyā va / alā kīra mātra // Anubhavi nī śhīśtrasiddha / jāśēī scneñ pī sagnīdha / tyāchā śhīśtrañ tutatī bañdī / itarīuchē // *Vīgamasara*

(*Personal God*), the Vedas order¹ such of the Individual Souls as are endowed with mind and senses (*Gopa*) to worship Him (*Ato dharmânu dhânayan / Vishnroh karmânu pashyata //*) in this life and to enjoy after death His everlasting company in His Supreme Abode, the Anâdi Vaikuntha (*Vishnoiyat paramampadam*). By means of the Vedas, men like Sanaka, in the early times, got themselves saved through the Grace of the Guru (Preceptor) But as less Sâttvika and more Râjasa and Tâmasa souls like Chârvâka began to take birth on the surface of the earth, they naturally lost all faith in God and His Vedas and, therefore, necessarily in the immortality of the Soul and devoted themselves entirely to the enjoyment of the sense-objects Under these circumstances, the teachers of the Shastras², Thy Viceroys³, O Eternal Monarch of the

1 *Gf* Shrutâ mihne tînâ bhuvaneñ satcharaneñ / Shr Vishnuneñ âkra-
mih yî kâraneñ / yî Vishnuche dharma dharaneñ / dharma dharan
pâhaneñ karmeñ tayielnû // Mhanum indriyavañtâñprati / are Goprho
mihne Shrutâ / kû bhajana sidhaneñ jyâñsârsatâ / te tumhî he âjnâ
vedâehi aikî // Vishnuche dharma dharâ / mhanaje tyâehi upâsanî karâ /
kû tyâehû karmeñ tyâehyî upâsanîprû / godâ vîtatâ trisû itarî na
vâtatâ // *Yathâarthadîpî* //

2 *Gf* The Vedas are divided into Upanishads (eternal spiritual truths) and the Mantras (incantations, hymns and ceremonies, the practice of which cleanses the impurities of the mind and body) The Shâstras are nothing but the Vedas, simplified, explained and illustrated, with the object of enabling the deteriorated intellect of the Iron Age man to grasp the light and the spirit of the store-house of Revealed Wisdom The ceremonial parts of the Vedas are likewise modified and rendered easier for practice in the form of Smritis (forms of spiritual duties and sacrifices) — *Bharati*

3 *Gf* These Munis cannot be in error considering that they are omniscient, and these different views have only been propounded by them, in order to keep off all Nihilistic theories, and because they were afraid that human beings with their inclinations towards the objects of the world could not be expected at once to know the true goal of man — *Madhusudan translated by Prof Max Muller*

Universe! came forward to help mankind and lead them back to the path of salvation. The most important of the Shastras are the Shiddharshtras or the six schools of philosophy. A specific sense of the word philosopher we find first in Plato who defines philosophers as 'those who set their affections in each case on the really existent' (Rep V 480) or as those who 'are able to apprehend that which is always self identical and immutable' (Rep VI 484). According to Plato therefore a philosopher is one who apprehends the essence or reality of things in opposition to the man who dwells in appearances¹ or the shows of sense. Thus it is to be remembered that each of these six schools aimed at the real truth and drew from the common fund of the Vedas whatever was necessary for its own purposes but never denied the authority of the Vedas like Chārvāka. In the same way although it is sometimes erroneously believed that some of these systems are atheistic the late Prof. Max Müller justly says² 'Hindu philosophers recognised a Higher Power whether they called it Brahman or Parāmātmān or Purusha'. It was the denial of that reality which constituted a Nāstika a real heretic one who could say of this Invisible yet Omnipresent Being *Na asti* He is not. If all these systems are studied

1 Of the thought referred to, compare to India, Plato as I have said that the entire universe is only appearance and not reality forms not only the special and most important theme of all philosophy but is also the presumption and condition *sine qua non* of all religion. All great religious teachers therefore whether in earlier or later time may even all those at the present day whose religion rests upon faith are alike unconsciously followers of Kant.—*The Philosophy of the Upanishads* by Paul Deussen.

Philosophy has often been defined as the quest or the vision of the world's unity. Few persons ever challenge this definition.—*Pragmatism* by William James.

2 Vide 'The Six Systems of Indian Philosophy' para 40

in succession¹, they lead us to the Supreme Goal of Human Life. "In the case of six *darshanas* of ours", says Swāmi Vivekānanda, "we find they are a gradual unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the Advaita." The Vaisheshika² philosophy of Kanāda derives its epithet from Visheshā which is something that individualizes atoms. The distinguishing feature of this philosophy is the theory of *Atoms* or atoms. Kanāda argued that there must be very small invisible particles which exclude further analysis and which are eternal. They represent, what we call, the reflection of the Self. As the Jīva has been proved to be eternal, Gautama, the author of the Nyāya philosophy (from *ni*-into and *ya*-to go) or

1 Cf. Vināśa-Bhukshu, a philosopher of considerable grasp, while fully recognising the difference between the six systems of philosophy tried to discover a common truth behind them all and to point out how they can be studied together or rather in succession and how all of them are meant to lead honest students into the way of Truth. Here Mādhvasudana says, that after the various systems have been explained it should be clear that there are after all but three roads (1) the Ātmanbhāvāda, the theory of atomic agglomeration, (2) the Parināmavāda, the theory of Evolution, (3) the Vivartavāda, the theory of illusion. The first theory is that of the Tarkikas (the Nyāya and Vaisheshika). The second theory is that of the Sāṅkhyas and Yoga-Patanīyas and Pāsupatas. The third theory is that of the Brāhmanavādins (Vedānta) — *The Six Systems of Indian Philosophy by Prof. Max Müller*

2 It differs from Gautama's system in recognising only seven categories, viz., (1) substance, Dravya (2) quality, Guna (3) action, Karma (4) genus, Samānya (5) species, Visheshā (6) inseparability, Samavāya (7) negation, Abhāva instead of sixteen, viz., (1) means of knowledge, Pramāṇa, (2) objects of knowledge, Prameya, (3) doubt, Sañishaya, (4) purpose, Prayojana, (5) instance, Drishtānta, (6) established truth, Siddhānta, (7) premises, Araya, (8) reasoning, Tarka, (9) conclusion, Nirnaya, (10) argumentation, Vāda, (11) sophistry, Jalpa, (12) wrangling, Vitanda, (13) fallacies, Hetvibhāsa, (14) quibbles, Khrā, (15) false analogies, Jāta and (16) unfitness for arguing, Nigrahasthāna

logic says it follows that it will exist after death as against the materialistic denial of a future life. Now if a future life is unavoidable a rational being is bound to make it as happy as possible. The Purva Mimāṃsā or First Investigation of Jaimini therefore lays its chief stress on works (*Karmen*) and their right performance and holds that salvation may be obtained through the purification of heart which is the immediate result of such works if only they are performed without any desire (*Aishlīna*) of rewards whether on earth or in heaven although he recommends the optional (*Saṁskāra*) works prescribed by the Vedas to those who seek worldly happiness. The purification thus secured by the sacrifice of disinterested action qualifies one for a knowledge of the Self which is the *summum bonum* of the Sāṅkhya. The Sāṅkhya philosophy of Kapila has for its fundamental conception the dualism of Prakṛiti (Nature) and Puruṣa (Spirit or Self) who are closely connected together from eternity or rather appear to be so. Its ultimate aim is attained as soon as the Puruṣa recognises his entire distinctness from the Prakṛiti by counting forth or separating the 24 Tattvas or elements of which the latter is composed. This justifies the name Sāṅkhya given to the philosophy. But what is the use of this knowledge of the Self if the mind does not become

1 *Of Vaiseshika avasthāḥ tatra nirdhāra / Vādyai jñānādvitī
vishāra / Mīmāṃsā evaḥ karmābhāṣā vistarā kela aṁ ||* Also Vide "The Six
Systems of Indian Philosophy by Prof Max Müller" Page 31

2 They are —1 The eight primary and product elements, etc., (1) *Aryakṣa* or *Chitta* (the undeveloped principle or conscience) (*natura natura*) (2) the *Buddhi* (reason) (3) the *Ahankāra* (egoism) (4-8) the five *Tanmātras* or essences of sound touch form taste and colour and 11 The sixteen *Vikāras* or modifications etc. (9-13) the five *Jñānendriyas* (organs of perception) (14-18) the five *Karmendriyas* (organs of action) (19) *Manas* (central organ of mind) (20-4) the *Mahābhūtas* (material elements)

steady by means of constant practice (*Abhyâsa*) and dispassion (*Vairâgya*). The principal object of Pâtanjali's Yoga (from *Yuj*=to join, meaning joining the deity or union with it) is to explain the means of arriving at steadiness (*Sthitî*¹). "The really important character of the Yoga", says² Prof Max Muller, "consists in its teaching that however true the Sâṅkhya philosophy may be it fails to accomplish its end without those practical helps which the Yoga philosophy alone supplies. The human mind, though fully enlightened as to its true nature, would soon be carried away again by the torrent of life, the impressions of the senses and all the cares and troubles of every day life would return, if there were no means of making the mind as firm as a rock. Now this steadying of the mind, this Yoga, is what Pâtanjali is chiefly concerned with." When the Yogi, however, rises from his Samâdhi³ (absorption or complete union with the object of meditation), which is the last step he has to practise, and is in a state called Vyutthâna in Yoga, he must necessarily see the world outside which is not-Self and feel himself miserable. Bâdarâyana, also called Vyâsa, there-

1 *Of* Milk and water, when brought into contact, are sure to mix so that the milk can never be separated again. So if the neophyte, thirsting after self-improvement, mixes indiscriminately with all sorts of worldly men, he not only loses his ideals, but his former faith, love, and enthusiasm also die away imperceptibly. When, however, you convert the milk into butter, it no longer mixes with water, but floats over it. Similarly, when the soul once attains Godhead, it may live in any company without ever being affected by its evil influences—*Shri Râmakrishna Paramahansa*

2 *Vide* "The Six Systems of Indian philosophy", P 335

3 This is one of the Ashtângas (eight parts) of Yoga, the rest being Yama (self-restraint), Niyama (subduing), Asana (posture), Prânâyâma (regulation of breath), Dhyâna (meditation), Dhâranâ (concentration) and Pratyâhâna (abstraction)

fore come to console¹ him in this emergency with his Vedānta (last part of Veda) or Uttara Mimāṃsā (last investigation) philosophy. As regards its fundamental doctrines we are told by the author in one half verse what has been taught in thousands of volumes.

Brahman is true the world is false the Individual Soul is Brahman and nothing else. The whole of religion and philosophy says Deussen has its root in the thought that (to adopt the language of Kant) the Universe is only appearance and not reality (*Ding an sich*). This fundamental doctrine of the Upanishads is seen to be in marvellous agreement with the philosophies of Parmenides and Plato and of Kant and Schopenhauer. So fully indeed is this true that all three originating from different epochs and countries and with modes of thought entirely independent mutually complete elucidate and confirm one another. What remains then which one can call non Brahman? There is only one Universal Self who is existence consciousness and bliss (*Sat-chit-ananda*). Nothing exists here except that Self (*Nirṇatāsti kinchana*). He who knows Brahman to be such is himself Brahma (*Brahma it brahma a bharati*). He thus enjoys Freedom not only after the death of his physical body (*Mukti*) but even when his body is alive (*Jīvanmukti*). And yet alas! he sacrifices² Thy Supreme Love (*Parā Bhakti*) O Sweet Lord! to Freedom! It is true that without wishing for any worldly rewards he surrendered all his actions to Thee and worshipped Thee

1 *O/ ākhye utmatr nī dh ra / yogeṇ vṛtti abunya āksa ātkāra /*
ś kārā tituk : nīr k ra / vedānta gubya // A gama iva

2 *O/ Kṛhṇāśche pūṇa tīkṇaṁ kṛt / muktī m gā bhāya bh ya // Tumana*
Parīṭa

Atmanāśhta jārī zīle jīvanmukta / uat premāśakha durlabha ty ā //
Tuk r ma

Love I am going to explain¹ it But its full explanation will be given by you in your Shrimad Bhâgavatam which will be of the nature of a commentary upon your Brahma Sutras The importance of Love or Charity as it is called in the Bible, is thus pointed out by St Paul in his First Epistle to the Corinthians — And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith so that I could remove mountains and I have not *charity* I am nothing And though I bestow all my goods to feed the poor and though I give my body to be burnt and have not *charity* I am nothing This is the origin of the Puranas which explain the Truth contained in the Vedas by means of suitable illustrations With regard to the Personages mentioned therein however Shri Râma Krishna Paramahansa remarks Think not that Râma Sita Shri Krishna Râdhâ Arjuna &c were not historical personages but mere allegories or that the Scriptures have an inner and esoteric meaning only Nay they were human beings of flesh and blood just as you are but because they were Divinities their lives can be interpreted both historically and spiritually The Bhagavata Purana says³ The Munis who repose in the Self who have no bonds of the world serve the Mighty Lord with an unselfish devotion so great is the attractive excellence of Hari Nay even Shukâcharya

1 The discourse delivered on the occasion is known as Narada Bhakti Sutras

2 They are eighteen in number 1 Brahma 2 Padma, 3 Vishnu 4 Shiva 5 Bhâgavata 6 Narada 7 Mârkandeya 8 Agni 9 Bhârishya 10 Brahmavivarta 11 Ling 12 Varaha 13 Skanda 14 Vamana 15 Karma 16 Matsya 17 Garuda 18 Brahmânda

3 Of Âtmaramascha munasyo nirgratâ thâpyarakrame / k rvautyabaitu kim bhaktimithambbuta guno Harib // (1710)

confesses¹ that although he was the master of the Vedânta philosophy and he actually enjoyed Living Freedom, yet he was so much attracted by the Lîlâ (achievements) of the Saguna Brahma (Personal God) that he made a special study of the Bhâgavata at the feet of his father Maharshi Vyâsa, who himself secured peace² of mind only by writing the Puranas. They saved many a Sâttvika soul like Parikshiti³. But as the reason or the determining faculty of the Râjasika and Tâmasika masses was too gross to understand clearly the drift of even the Puranas, simple as they were, and consequently from time to time there was great confusion of thought everywhere, Thou wert, O Saguna Brahma (Personal God)!, necessitated to come down Thyself as a Saviour in the form of Shri Râma,

1 *Of Parinisthito'pi nairgunya uttamasblokalilaya / gubhitcheta râjarsha ikhyânam yudhbitavân // Shri Bhâgavata*

Thus Shukadeva had both Transcendental Knowledge and Love for the Lord. Hanumân realized God without Form and God with Form and then passed his days in meditating upon a particular Form of the Lord—the Form of Râmchandra, a Form made of Spirit and Bliss Everlasting. Much the same was the case with Prahlâd and Nîrâda. They realized the Absolute,—they realized, too, the Spiritual Forms of the Lord from a lower plane. Prahlâd realized "I am it" (God the Absolute). He also realized, "I am Thy servant, Thou art my Lord." Nîrâda passed his days in his ecstatic Love for the Lord. This Love solves the problem of life—*Gospel of Shri Râmakrishna*

2 *Of Toivari talamala re talamala re / nâbhû Bhakti bala re //*

3 King Parikshiti, grandson of Arjuna of Mahâbhârata fame was wholly engaged in hearing the Bhâgavata from Shukâchârya for seven days without food and drink and was patiently awaiting his death. Takshaka, the serpent, approaching him in disguise, bit him fatally. Parikshiti had been cursed by a Rishi's son round whose father's neck the king, when hunting in the woods, had indignantly placed a dead serpent because the Rishi immersed in his meditation, did not respond to the call of the king who suffering from intense thirst was in need of water which he wanted.

Shri Krishna and others and live with us and preach personally Thy secret ways for the redemption of the world and also to send at due intervals Thy Lovers (*Bhaktas*) from Thy Supreme Abode in the form of prophets and saints¹ to guide us by their oral advice as well as by writing commentaries and original works² in different languages which serve as bridges to cross over this ocean of ignorance and misery. The mere company of saints moreover creates³ imperceptibly without any efforts, tendencies which in due course result in Dispassion, knowledge, Love and Salvation. It is for this reason that Shri Rāmadāsa Svāmī says in *Dasabodha* VI 7. If God were not to manifest Himself, then who can know Him? Not even the best of us can realize Him. The sum and sub

1 *Of* Sa ta sadā Laxara kṛt / vṛttī mōlī upakṛt kṛt / nānā yāne uddhṛt / bidān balaḍī bāpārī // Vaddelī to arī bhaktī / pādānī hōlī lōpīlī / sādī anī to prakata kēlī / līlābhānēlī gūyārī // Vayārī bhāktī dēś'ol'ārī / prīnī nī upayogī sarānī / arī s'udrīnī nī tyājī / sūgama jē k' p hā // Dēś'ol'ārī lē gē gāthā / t nēlī prakāśhānī / gō pānīnī / arīnī to gūhārīnī / kālī kālī mārī stēf // Dēś'ol'ārī bhāktīnī lī lēlī / a s'ol'ārī / bī vāpārī to sūgama kālī / vījādānīnī sūjārīnī // *Iya na Sgara*

Of The books of all the great philosophers are like so many men.—
Prajñatām b / n James

3 *Of* Sādī sādī bhāktānī yadyapyudishāntī nā / yī hī nīrāthā / sēshamupadesha b'vārīnī lī // *Iya nīrāthā*

Sādīachārānārājā līgāt nī sādī / vīnēcēlī bījā jālōnā jīyā / *Tuk r ma*

Sādī sāmīgamī kījī / tajīyō aurā upā // Sādī bāhātī uddhārē / s'utā sādīgātānē āl // *Sūda d rā*

Sādī sāmīgamī nī ātmārīnī / sādī āgārō mōlā // *Am līārīyā*
Sādī sāmīgātā dhārō / jāmā ālārīnī kārō // *Kabīr*

Pūyā pūjā bīnā mōlāhī nā sādī / sādīgātī sādīnī kārā āntā // *Tīl d rā*

Agī sādīnīnī vārī gāyā jīnī / sādī nī lārīnīnī / sādīgātī bhaktī upāyō pūrā / arī vījādānī sādīgātī // *Ilgānā thā Svāmī*

Dhānyā dhānyā bhāgīyā jē ādī sādīnī kārō / *Vārī Mōlī*

stance¹ of all that Thou hast taught, O Blessed Lord !, through the Vedas, Shastras, Puranas and Saints is the cultivation and development of Thy Supreme Love after Self-realization in this life and the enjoyment of Thy Eternal Bliss and Companionship after death in Thy Supreme Abode. These three points ought to form the principal topics of discussion of what are called Theology or the Science of God, Cosmology or the Science of the World or Universe and Eschatology or the Science of the last or final things which, if properly understood, are expected to answer, respectively, the questions 'Who am I? What is this Universe?' and Whither must I go?' The following answers given to them by Shri Shankarâchârya in his Svâtmanirupanam (Definition of one's own Self) are in harmony with the authorities Thou, O Providence!, hast sanctioned for our guidance -
 "I am the Lord² of Lords. All this Universe, sentient

1 *Of* Nirguna Jnâna Saguna Bhakti / âni parama purushârtha Saguna Mukti / asi Gîtâ Bhagavadukti / sâra sakalâñ Vedâncheñ // *Yathâñthadâpikâ*

2 *Of* And while some of the most important doctrines of the Vedânta, when placed before us in the plain and direct language of the Vedânta-Sutras, may often seem very startling to us, it is curious to observe how, if clothed in softer language, they do not jar at all on our ears, nay, are in full harmony with our own most intimate convictions. Thus, while the idea that our own Self and the Divine Self are identical in nature might seem irreverent, if not blasphemous, one of our own favourite hymns contains the prayer,—

And that a higher gift than grace
 Should flesh and blood refine,
 God's Presence and His very Self,
 And Essence all divine !

This is pure Vedânta. We also speak without hesitation of our body as the temple of God, and of the voice of God, within us, nay, we repeat with St Paul that we live, and move, and have our being in God, yet we shrink from adopting the plain and simple language of the Upanishads that the Self of God and man is the same — *The Six Systems of Indian Philosophy* by E Max Muller

and non-sentient is Myself¹ I must attain the Supreme Abode² which is (by nature) impersonal when the fruits of action ripe for present enjoyment are exhausted

This identity of the individual man and the Atman of God and the Soul is the fundamental thought of the entire doctrine of the Upanishads. It is briefly expressed by the great saying Tat tvam asi that art thou (Uktand VI.8) and Aham Brahmasmi I am Brahman (Prith 1.10) and in the compound word Brahman mahatman only of the Brahman and the Atman is described the fundamental doctrine of the Upanishads. Whatever new and unworked paths the philosophy of the Upanishads may strike out the principle will remain permanently unshaken and from it no deviation can possibly take place.—*Deussen*

1 *Of* Thus when the Bhakta or the 'erotic' succeeds in appropriating to himself the bliss of this kind of Supreme Love he also begins to see God in everything and his heart becomes an eternal fountain of love. Therefore, as we reach that higher state of love all differences between the things of the world will be entirely lost. If a will no more be seen than a man, but only as God the animal will be seen no more as an animal but as God and the tiger even will no more be seen as a tiger but as a manifestation of God.—*Sri Aurobindo*

Vishva nibhi: Mitha Ahu: sakhya: tuzi Ana ro // *Varuna Pandita*

Vishva Vishva nibhara / boati Vedatit: a ra // Jani Janadisha / shisren vada i shvaksha // Vyapti shen a r yanesh / shi garjal Parinesh // Jani Janardana / arita boi i vachana // Sury hiva jati / Tati loklu kndi kari //

In the Lord truly has it been said we live move and have our being. We can only understand this verse if we admit God's presence inside every being whatever. Thus is true Pantheism trumpeted in the Githas, in unmistakable terms.—*Light of the Avesta and the Githas*

2 *Of* In the Ardibehesht Yasht paras 3 and 4 we pray as follows, who stands in no need of explanation leaving as it does only one logical conclusion that Ahura and ourselves when pure live finally in the same abode or state.

Garoneman (is) Ahuramazda's own abode. Garoneman is for pure men. There is none from amongst the wi ked (who is) to go towards Garoneman, the abode of the pure towards Ahuramazda publicly with ease.—Ahuramazda is the Friend Instructor Beloved Father the Final Goal of Humanity.—*Light of the Avesta and the Githas*

particles of Truth mixed in the sand of philosophy which the little ants of Faith and Love have been able to taste freely. Physical science² deals only with conditioned knowledge. Therefore Divine wisdom is true science. Says Sextus the Pythagorean for when that is obtained no room is left for knowing anything further. It is the end of knowledge (*telos*) so to speak and is reached by Faith and Love as declared by all the religions of the world. All else is sheer ignorance (*hybris* and *eros* // 1). What are Faith and Love⁴ then? Faith is here a state of mind

1 Of Saurashtra philosophy is not only the outcome of a long journey toward the realization of Brahmanism or even with the Hindu philosophy whence it emanates a contact with the creative effort. It is the study of Brahman in general and its evolution as a process only the true scientific science—proving that we realize a life which we have not yet reached to prefer the common belief in a certain new school of ideas that has grown up during the last half of the nineteenth century around the pages of Gaillet as the school of ideas grew up around Aristotle—Heraclitus.

2 Of Abraham's faith was imputed to him for his righteousness. For what saith the Scripture? Abraham believed in God and it was counted unto him for righteousness.—*Roman 4*

Ebrahî is a labiate jñanam.—*B G II 30*

Every faith is a faith which has given special offence as a requisite for philosophy and ought to be in which *de omni bus dubita* has its legitimate place in the Vedanta philosophy for all hearts philosophy is a faith which is not to be taken as a dogma but as a beyond the limits of human understanding and must be accepted or believed without being understood.—*Max Müller*

I recall once asked Mahatma O Lord why is the root of all Eternal Everlasting All embracing Blissful Truth Mahadeva thus replied The root is faith.—*Sayings of Sri Ramakrishna Paramahansa*

3 Of People do not see that science deal only with conditions I know led— It brings no message from the Land of the Unconditional. Such message has been brought by holy men who have seen and realized God like the Rishis of old. It is they alone that are competent to say God is thus and thus.—*Gospel of Sri Himalakrishna*

4 Of From pure faith is born love Therefore I tell you of the signs of

which believes in Thee Who art without cause and the first of all causes and in Thy attributes—especially Thy second attribute Law (*Dharma*¹) which involves the notions of Justice (*Samatva*) and Mercy (*Sadayatva*) as typified in the Kalpavriksha, Love is a further development of that state, which passing from stage² to stage is ultimately transformed into Thee Who art Thyself inexpressible and eternal Love³, Consciousness and Truth “When the faith is dead”, says Râmadâsa Swâmî, “death is better than life” The Faith of every man depends on the purity of his Sattva, i.e., Antahkarana or heart (*Sattvânurupâ sarvasya shraddhâ bhavati Bhârata—B G XVII 3*) Deign also to inspire Thy humble servant, with an open mind, to borrow from the writings of the authors he may come across, such views alone as are agreeable to Thee and for which valuable favour of theirs permit him to express, in anticipation, his deep sense of gratitude here only It may be

pure faith Leaving all other desires, worship of others, knowledge and work, devote all your organs to the cultivation of Krishna This is pure faith, the source of love Its signs are described in the Nârada Pancharâtra and the Bhâgavata.—*Chaitanya*

If any man has the grace to feel shraddhâ (faith), he consorts with pious men, from which companionship result the hearing and chanting of Krishna's name From the attainment of Bhakti, all his troubles are removed, and as a consequence his faith becomes constant, which gives him a taste for listening and hymning of Krishna's name From taste (*ruchi*) comes strong inclination (*âsakti*) which gives birth to the sprout of passion for Krishna in the soul When the emotion is deepened, it takes the name of love (*prema*) —*Chaitanya*

1 This attribute is the basis of all morality in the world as it was of Buddhism, of which Just ice and Benevolence were the principal tenets

2 Of Chapter I last para ‘Karma Yoga, Jnâna Yoga and Bhakti Yoga’.

3 Cf Anirvachaniyam Prêmasvarupam—*Nârada Sutra*.

God is Love —*The Holy Bible*

mentioned that although figurative language has been used here and there in the Vedas and Puranas as well as in the Scriptures of other religions Thou hast been pleased O dear Lord! to speak the Truth in the Bhagavad-Gītā throughout in plain language. But the favour solicited in this para is necessary because various interpretations have been put on Thy words according to their own predilections by some commentators who have failed to understand its spirit for lack of faith³ in Thee! Thou wert fully aware⁴ of this result and therefore didst Thou openly declare in the last verse of the 12th Chapter that they alone are extremely dear to Thee who worship exactly in the

1 Cf The language of the Vedas and part of the of the Puranas is painfully symbolic full of figures and concrete representations of things that lie behind the veil but the Gītā is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises and it will no do to go behind this plain language and thought and wrest them to the service of our fancy — *Essay on the Gītā by Baba Jurobindo Chose*

Of Those who misinterpret the religion subvert the meanings of the commandments of religion and by their evil suggestions (of such perverted interpretation) confound the readers as things of men. They deprive Me (us) of the well intentioned aspirations and true hopes. Therefore O Ahura and O Asha, I pray Ye with all my heart and strength Ye (to destroy their influence) — *Isaiah 11:11-12*

3 Cf How shall they call on Him Whom they have not believed and how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written 'How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things' — *Romans 10:14 and 15*

Preaching does no harm if there has been a commandment. If one has received a commission from the Lord to preach the Truths of religion — *Gospel of Shri N. Makrishna*

4 Cf Yāchā nitha viparīta / v āhānti heñ jāne Bhagavāsita / mhanuol mhanē je yathokta dharma mrita / upāśīti te ati priya Majābhigū // *Yatharthadipikā*

manner spoken by Thee (*Yathoktam paryupâsate*). The most sacred advice Thou hast chosen to give Arjuna at a very critical moment is in the simple form of a dialogue or questions and answers, which is, according to Shândilya¹, the best means of arriving at the true solution of a problem. Therefore "a dialogue proper", as Râmadâsa Swâmi says², "is that which puts an end to dispute and which is beneficial." For, evidently so long as there is even the least room for debate and discussion in the heart of man, there can be no real peace³ of mind or tranquility.

4 O Almighty Physician (*Bhavaroga Vaidya*)¹, Thy messengers², Shankarâchârya, Râmânujâchârya, Madhvâchârya, and Vallabhâchârya, the four great Sanskrit commentators, whose names have been associated with the Monistic, Qualified Monistic, Dualistic and Pure Monistic systems of philosophy, as well as the two dis-

1 Prashna nirupanadhyaamadhyasiddheh

2 Tute vîda sañvîda to hitakâr.

3 *Of* So long as the bee is outside the calyx of the flower and has not tasted the sweetness of its honey, it flies humming around it, but as soon as it has penetrated within, it drinks noiselessly the nectar. So long as a man disputes and discusses about doctrines and dogmas, he has not yet tasted the nectar of the true faith. When he has tasted it, he becomes tranquil and full of peace — *Shri Râmakrishna Paramahansa*

4 *Of* Shankarâchârya is regarded as an incarnation of Shiva, Râmânujâchârya of Laxman, the brother of Shri Râma, Madhvâchârya of Brahmadeva, Jnâneshvara Mahârîja of Vishnu and Vîman Pradita of Vyâsa. Jyoti jyôti je vakhate dharma sthâpanânî jarurî jenîthi purî chhe te badhî paramâtmanâ avatâra chhe emî Shri Krishnanî kechvânû tâtpraya chhe Jyôte dharmano laya thavî besc chhe tyue ivî koi mahâpurusharupe Bhagavâna dharma sthâpî vyavasthî kare chhe — *Dvivedi*

As when there is some disturbance in a far-off province, the king sends his viceroy to quell it, so whenever there is any waning of religion in any part of the world, God sends His avatâra there — *Sayings of Shri Râmakrishna Paramahansa*.

tinguished Marathi commentators Jñāneshvara Mahārāja and Vīmanā Pandita who are regarded as the advocates of the Impersonal God (*Virgīna Brahma*) and the Personal God (*Svīgnā Brahma*) respectively proclaim one eternal principle and so far they agree but as their mission has been to apply the principle to the special conditions of their age they must necessarily differ¹ as much as their conditions differ.

Not less than twenty five centuries ago when the Sāttvik² principles of purity and love began to disappear from the people of this land and Rajas³ sacrifices or Tamas⁴ austerities prevailed everywhere then didst Thou O Mukunda⁵ deem it necessary to take birth as a Rājput Prince in the shape of Lord Buddha for the express purpose of extirpating cruel animal sacrifices and rigid asceticism and restoring the national virtues of Good Conduct and Benevolence. It was not possible for Thee to secure

1 Cf. Wile; we say that Jesus is an Avatar of morality we do not believe in Him. He had to appeal to half civilised and uneducated men. The people He addressed were not fit to receive higher truths than the one that taught them to love Jesus. The divine character of the mission of Christ is established by His being eminently successful in softening the hearts of the fiercest races of the west. If Jesus had tried to preach to his followers the teachings of the Gita they would not have understood Him at all and would not have listened to Him. They had therefore to be enthralled by miracles. In the same manner if an Avatar in India had tried to create a following he would have failed if he had adopted the course of Christ that is to say strengthened his teachings by miracles. In India a bar Avatar would have been put down for a mere occultist or a magician.—*Vaishnavism by S. M. Ghose*

2 Proceeding from an enlightened mind seeking for Knowledge.

3 Proceeding from a mind desirous of action and worldly good.
Cf. *Karimibhyaschya Illuko Yogī—D. G. VI 46*

4 Proceeding from a mind full of ornaments and inactivity.
Cf. *Tapasvibhyo Illuko Yogī—D. G. VI 46*

5 Lit. Giver of salvation or freedom (*Mukti*).

this object without promulgating a new Faith, suspending for a time Thy own authority as Lord of the Universe and that of Thy sacred Vedas, because the times were so rotten that under the very shelter of the established religion, people practised things quite contrary¹ to its spirit. Thus originated Buddhism, which spread itself within a short time not merely in the whole country but in the different parts of the Continent also. This change of religion, however, was not meant to be a permanent one but only to serve an emergency, *viz.*, to open the eyes of the Hindus who had degenerated². Under the auspices of the New Faith, the Converts led a virtuous and benevolent life and as its natural result enjoyed prosperity until the memory of Lord Buddha, who was God Incarnate, was fresh in their hearts. But as times rolled on, it faded and along with it their sense of Justice and Mercy grew blunt also. Virtue cannot be expected to live without the nourishment supplied

1 *Of* The righteous Manu enjoined Ahimsa or abstaining from killing or causing pain to others, in all works. Those men who worship with an end in view, sacrifice beasts on the external altar. But those who know Vishnu, worship ritually, with Piyasa or oblation of milk, rice and sugar, pleasing to the Lord. That also is known in the Smṛiti as a sacrificial offering.—*Mahābhārata Shānti Parva*

He (Lord Buddha) was a purifier and a reformer, not an iconoclast, and struck at the accretions due to ignorance, not at fundamental truths belonging to the Ancient Wisdom.—*The Ancient Wisdom*

2 *Of* Two religions were known to the people, the religion of the Gods and the religion of the ascetic. The householders were under the control of a hierarchy of priests who officiated and propitiated the Gods. They were the mediators between Gods and men, and sacrifices, rituals, ceremonies, baptisms, &c. were formulated by the priests with an eye to material gain. Animal sacrifices and oblations were the order of the day. Sensualism in its most extravagant form had its votaries and the Buddha began His triumphant conquest in a land where the two extremes of religion met.—*The Life and Teachings of Buddha by the Angarika Dharmapāla*

to it by a sincere belief in the Just and Merciful Ruler of the Universe and for want of such a belief, the Buddhists naturally became corrupt¹ in many ways. The Hindus who had by this time learnt the necessary lesson intended for them now fought effectively against them under the leadership of Kumārila Bhatta and other missionaries and revived the Daily (*Nitya*) as well as Periodical (*Naimittika*) ceremonies enjoined by the Vedas and Shastris. These were indeed good and harmless actions in themselves in as much as they were disinterested (*Nishkama*) but they could not continue to be so for a long time because they were not offered to God for the purpose of securing

1 *Of* Gross idolatry in practice (*Of* Hsuen Tsang) formal atheism in doctrine a regular army of monks and nuns everywhere eating the substance of the industrious and charged with the worst evils of decayed monasticism were only a few of its bad features.—*Life of Śrī Śāṅkara* : *chārya* by Aiyar

2 *Of* Karma karṇeṣu līlāy utthiṣṭi / mukhya vāṇī Bhagavadbhetti / lagdha vāṇī bṛhdaya graṇthi / prayojanā heṣi karmāṇeṣu // *Narayana Vaharja*

Nāradastu tadarpitakṛtsiṣṭe ratī—*10th Bhakti Sutra of Nārada*

Thus Karma and its effects which for the ignorant unthinking and reckless human soul are ever interminable, can by exercise of wisdom and mental power and discipline be absolutely done away with. Karma belongs to Krishna and it is to Krishna that it and its fruits should be unreservedly dedicated for good.—*Śrī Krishna by Premānanda Bharati*

Jo ina karma niko kare / taje kima śakti / sakala samurpye Ishvarahi / tabahi upaje bhakti // *Sundardasa*

The Master says Every piece of work must be done *religiously*—done with the feeling that it is a sacred offering to be laid on the altar of the Lord. This do I O Lord in Thy name and for Thee. Thinking this can I offer to Him anything but my very best? Can I let any piece of my work be done carelessly or inattentively when I know that it is being done expressly for Him? Think how you would do your work if you knew that the Lord Himself were coming directly to see it and then realize that He *does* see it for

Knowledge (*Jñāna*) or Love (*Bhakti*) as their ultimate aim. Gradually, therefore, there arose a number of sects such as Shâktas and Gânapatyas with many sub-divisions, which based their faith mostly on the Puranas and formulated it with an eye to material gain (*Sakāma*). The constant quarrels among them caused general dissatisfaction in the country which resulted ultimately in a keen desire for religious peace. Under these circumstances, O Jagatpate!, Merciful Lord of this Universe!, Thou didst entrust to Shankarâchârya the holy task of supplying the want of the aim of Knowledge or Love, which caused the failure of the Karma Mârگا or Path of Action, and of reconciling the different sects and sub-sects. Love (*Bhakti*) was certainly out of question at a time when the atmosphere was still full of the germs of Atheistic Buddhism. Shankarâchârya was, therefore, forced to lay unusual stress on Knowledge (*Jñāna*), which was the only other resource at his command and to base his religion on the philosophical foundation of Pantheistic Monism¹. In the face of the strong opposition he had to encounter, he undoubtedly acquitted himself

all is taking place within His consciousness. So will you do your duty 'as unto the Lord and not as unto men' "—*Education as Service* by J. Krishna-murti

1 Of "Wherever", says Von Hartmann, "we may look among the original philosophical or religious systems of the first rank, everywhere do we meet with the tendency to Monism, and it is only stars of the second or third magnitude which find satisfaction in an external dualism or still greater division." The same writer thinks that in all philosophies of the modern epoch we see "this tendency to Monism more or less perfectly realized in one fashion or another." As an inquiry in the history of philosophy, there can be little doubt that a general assent must be accorded to these statements of Hartmann.—*Introduction to Philosophy* by George Trumbull Ladd

most admirably¹. Although himself an ardent Vaishnava, a great Bhagavata and an upholder of the doctrine that Salvation was impossible without the Grace of God attainable by Devotion and the Fetching of the Master (*Guru*), as may be seen from his own writings³, yet his attempts to rationalize the whole Universe in order to counteract the extravagancies of the times necessarily led him to overlook the full importance of genuine Love (*Ishakti*). His is therefore

1 *Of Darwin's evolution theory a parallel may be drawn with his work as a religious reformer. He proposed to try to make a religion of results. While accepting the idea of a reward and a punishment in the immortality of the soul, he rejected the idea of a God who is the creator of the world and the source of all life. He is the only one who has been able to do this. There is no god or goddess or the like sought for. It is with very remarkable success. On the other hand the eternality and infallibility of the Vedas which he tried to establish by the same ethics and humanitarianism of Buddhism, though very high in the other moral value were really inferior to Vedantic ethics and Vedantic humanitarianism. How well he accomplished this the later history of Buddhism in India abundantly demonstrates. — *Ramanuja and Valmiki* by P. S. Panigrahy*

2 *Of* O Scions of Asuras in this Brahmanhood nor Godlike nor worldly success to obtain the grace of God nor good conduct of life nor wide knowledge and experience. Neither charity nor asceticism nor sacrifices nor purificatory rites nor penances and religious vows please Him. He is pleased with pure devotion. Every thing else is of little more mockery — *Bhagavata VII 7 31 (Prakṛda)*

Therefore man should serve the Lord with devotion believing in the superiority of his Guru. May in the Guru's very divinity — *Bhagavata XI 2 37 (Kati)*

Of B G 14 31 and IX 31

3 *Of* Him Who is realized as the Supreme Lord by those who having learnt from proper preceptors the extremely subtle nature of the Immutable are engaged in the contemplation of the ultimate Unity with the help of renunciation constant meditation and firm devotion — that Hari the destroyer of the darkness of *samsara* I praise — *S Venkataramana's Translation of Haristutthi by Shri Shankaracharya*

only the first stage of Love, *viz*, that of the Karma Yogins (*Jyñāsu*) known as True Faith or *Dāsya Rasa* or *Navavidhā Bhakti*, which disappears after Self-realization. This defect in his system, for which he cannot be held responsible, caused his religion to be made, under his disciples, one 'more of the head than of the heart' The large body of the Hindus in the country, therefore, were dissatisfied with the dry unsympathetic worship of an Impersonal God and strongly felt the need of an All-merciful Personal God and of a more emotional and less intellectual religion than that of Shankarāchārya. This powerful feeling led to the Bhāgavata movements which followed. Of the reformers who came forward to satisfy the need, O Best of Beings, Purushottama !, Thy prophet Rāmānujāchārya was destined to play an important part. He combined the Bhāgavata religion of loving devotion to Personal God with the Pantheistic Monism of Shankarāchārya so as to work out his system of Qualified Monism, and was a staunch supporter of the Doctrine¹ of *Prapatti* or absolute self-surrender to God which is also called *Sharanagati*. His is the second stage of Love, *viz*, that of the Jñāna Yogins (*Arthārthi*) known as Absolute Self-surrender or *Sakhya Rasa* or *Prema Bhakti* which secures perfection of Knowledge or Living-Freedom. The almost immediate advent to India, O Master of the Senses, Hrishikesh !, of another Messenger, Madhvāchārya, was due to the fact that the people of Kanara and the adjoining districts having been, as a rule, too worldly to realize the Qualified Monism of Rāmānujāchārya continued to be the helpless

¹ This is called in Christianity 'Resignation to the will of God'

Of, 'Howsoever, He wills, so may it befall us'—*Yasna XXVII A. Light of the Avestā and the Gāthas*.

Sarva dharmān parityajya Mīmekam sharanam vraja—*B.G. XVIII, 66*

victims of 'the Doctors of the dominant theology who had grown turbulent and were proclaiming from the house tops that phenomena were unreal that the Lord is no Person and that He has no attributes', and naturally longed for a simple religion with a Personal God who would give them help in their present difficulties and hope for their future good. Madhvacārya therefore starts with the assumption that the world is Real and that its wise and good Ruler is a Reality of all excellence and powers and suggests afterwards if properly understood almost the same¹ means and end as those recommended by the previous commentators. This system of his is called Dualistic but it is a misnomer. The Madhvas who call it Sad Vaishnavism so as to distinguish it from the Śrī Vaishnavism of Rāmānujāchārya are perhaps nearer the Truth. His direct cognition of the Lord carries us to the third stage of Love *vis* that of the Bhakti Yogins (*Jñāni Bhaktas*) known as Pure Love or Vātsalya Rasa or Parā Bhakti which is the privilege of the Souls enjoying Freedom in this life. The new

1 Of (1) An inborn devotion to the Lord a just study of the Vedas control of the senses the rejection of pleasures indifference to losses and fears the perception of the futility and the perishable character of all things below a thorough resignation to the feet of the Lord are the first qualifications of those that are eligible to work towards direct cognition.

(2) To state briefly renunciation devotion direct cognition of the Lord by contemplation are the only means leading to Mukti.—*The Philosophy of Madhvacārya* by Subba Rao

2 Of A foreign critic justly observes that the system of philosophy taught by Śrī Madhvacārya does not seem to commend itself to many simply because they are prejudiced by the name Dualistic philosophy which he thinks is a misnomer and that if properly represented it will find more readers in the world than any other.—*The Philosophy of Madhvacārya* by Subba Rao

Vaishnavite doctrines¹ vigorously preached in South India by Râmânûja and Madhvâchârya were carried to the North by the monks and teachers of their respective Orders. "The chief of them was a Râmânûjite monk of the 14th Century whose name and memory is still invoked with great reverence and gratitude by many a North Indian sect. It was from him, Râmânanda² by name, that the founders of the two great sects of modern Hinduism, Kabir (a Muhammedan weaver) and Nânak (the founder of Sikhism), derived their doctrines and their spiritual inspiration. Another, by name Mâdhavendra Puri, a monk of the Madhvâchârya Order carried the new religion and learning to Bengal and one of his disciples imparted the new religion to Chaitanya who was soon to become the founder of a great school of Vaishnavism in Bengal and Orissa. The new religion spread to Rajasthana and Gujarat where a great Vaishnavite Church was founded by a South Indian monk which still holds its sway over millions of their people." He was Shri Vallabhâchârya, Thy noble representative, O dear Shri Krishna! His philosophy³, 'centred round the conception of a Personal and Beneficent God (Who is *Sat*, *Chit* and *Ânanda*), laid great emphasis on *Pushti* (Grace) and *Bhakti* (Love)'. "Vallabha's Vedântic theory⁴", says Sir Bhandarkar, "is the same as that of an earlier author of the name of Vishnuswâmin. (He believes that) the Individual Soul is not a form of the Supreme Soul altered by a third thing

1 *Vide* Life and Teachings of Kabir by G. A. Natesan & Co

2 Tulsidâsa the author of the Hindi Râmâyana was seventh in descent from Râmânanda

3 The quotations are taken from the Life of Vallabhâchârya by G. A. Natesan & Co

4 Described in a foot-note in the Chapter on Cosmology

being involved in it such as the *Maya* (Illusive Power) but is itself the same substance as the Supreme Soul with one attribute (*ananda*—Joy) rendered imperceptible. The relation between the two is thus that of identity (*Adaita*) both being in the pristine unchanged form i.e. identity of untransformed Souls (*Shuddha daita*). His system is therefore called Pure Monism. The stages in the development of Love given by him are — (1) Love or liking (*Prema*) (2) Attachment or addictedness (*Āsakti*) (3) A haunting passion which is the mature condition of the first two (*Vāsana*). The haunting passion leads to the attainment of the end that is the highest bliss. Those in whom Bhakti has attained to this pitch reject with scorn the four kinds of Mukti and choose the eternal service of Hari, as noticed in the section on the Pancharātra system. By the haunting passion about Hari He is seen everywhere and therefore everything becomes an object of love and the devotee identifies himself with everything. Then the inner and the outer world is for the devotee full of Purushottama or the Highest Soul. The final fruit of this devotion is admission to the eternal sports of Krishna. Narsi Mehta the Brahman saint of Gujarat Mirabai¹ the Rajput Queen and the Mystic Sur Das

1 *Of* In Brindavan at this time lived Rup Goswami himself is of Shri Chaitanya of Bengal a well known ascetic and devotee. He was profoundly learned but he cherished two great prejudices. Do you want salvation? he would ask, then see neither women nor gold! Mira soon heard of him and sent him a message. Mira knows that in Brindavan there is but one man—Shri Krishna—many others live here it is true but as they all dwell in His love they are all but the maids of Gokula. The holy man was pleased with the message and sent for Mirabai. My daughter said Rup Goswami is there aught I may do for thee? Oh father answered Mira permit that I dwell with thee in this temple and from thy lips learn the wisdom of God. And so it was.—*Life of Vallabhacharya by G. A. Natesan* } *O*

the blind bard of Agra, are said to have paved the way for his success. His is the fourth or last stage of Love, viz., that of the Pushti Yogins (*Muktas* or liberated) known as Eternal Bliss or Mâdhurya Rasa or Gangâ-Sâgara-Sangama Bhakti, i. e., the Love of the ocean of the Personal God which they, as rivers, enjoy in the Anâdi Vaikuntha or the Supreme Abode of Vishnu. The mission of the earliest Marathi commentator Jnâneshvara Mahârâja was to crush the tendencies of the times he lived in towards Hatha Yoga and the acquisition of supernatural powers¹ and to introduce once more, amongst

1 *Of* Said the Lord "Murari, I implore you, give up the study of fruitless occult philosophies" Murari, a little disconcerted, said "Are they not good? Do they not teach religious truth?" "Good or bad, that is not the question", replied the Lord "But those researches into the realms of occultism will not lead any one to find Me"

Here the Lord refers to the Tantra and other occult sciences which had then taken possession of the minds of the learned men of India. What the Lord meant was that researches into the secrets of occultism may have their uses, but they do not train one in Bhakti and therefore do not lead one to God. Those engaged in these researches, may possibly sometimes discover truths not known before, that is all, but to attain to the Personal God or Krishna there is but one way, through faith, reverence and love, and that way is not paved but retarded by the cultivation of the occult sciences — *Lord Gauranga*

The great strength of Christ is not in His miracles or His healing, any fool could do that, fools can heal others, devils can heal others, I have seen horrible demoniacal men do wonderful miracles. They will manufacture fruits out of the earth. I have seen fools and diabolical men know the past, present and future. I have seen fools heal at a glance, by the will, the most horrible diseases. They are powers, truly, but often demoniacal powers. The other is the spiritual power of Christ, which will live, and always has lived, an almighty gigantic love, and the words of truth which He preached — *Swâmi Vivekânanda*

Bhuta bhavishya vartamâna / thâukeñ âhe parichhina / yâsihi mhanijeta
jnâna / pari teñ jnâna navhe // *Dâsabodha*.

Bhuta bhavishya kaloñ yâveñ vartamâna / heñ toñ bhâgyahina tyâñchi
jodi // Âmhiñ Vishnudâsiñ Deva dhyâvâ chitteñ / honâra teñ hoteñ

the people of Mahārāshtra the path of Knowledge which

prārabdheñ // Jagrūdbhiḥ tithi ghātaleñ dukṣaḥ / j to hīrāyasa autaroni //
Twa mahana b ho prapancha glha / thorali to pili riddhi siddhi //

Dasarjic'ei mīna / bhuta bhavishya v itam na / heñ kalanen navho
aparoksha jūna / na kholambe muktī yā vīceñ // *Iat'ā thad pīk?*

Sudhorj u yor aikhana / līlha kele' d habandhana / dehiñchya
siddhi bhogitā jīna / adbhut tana chakana // *Ellen līlī jī garat?*

Sohi kachchābe kachchābe / nahīñ vadgaruki kachchī // (*Dhura*)
Dunīyāñ tyāyākara khīka lag yī / kara kōthī kīnamoñ / kbechari mudrī
bajrīs n moñ dhy na dharata hai manamo // 1 // Tiratha karako ummāra
khorjo a juguta mol siri / dhīna kīmina kunjara lī o joga kamayī
bhīri // // Gupta hokara parāma r Loro Go ula Math rī kīshī /
s līhājī have prana nīllo m ya lokak hīsi // 3 // Shīstram r to kucha
nahī raby pur na gīyā mīy / bhedabhidā marago chalatī tanakī lagakī
hīyī // 4 // Kundalanuku khība chadhī o brahmarandraku jīvo / chalatī
hai p nīko upara bolata soī hore // 6 // Haluma vīrītīkā Jn nesh varaku
tina upara menī / 8 / uruki kripā bhā jādā Apī pa pīchh. nī // 6 //
Jn neshvara Mahārja

These powers are (1) Anīmī the power of becoming as small as an atom
(2) Mahīmī the power of becoming increased in size (3) Līmī the power
of becoming as light as desired (4) Pīptī to possess the power of the Gods
who are the presiding deities of the senses (5) Prakīmya the power of enjoy-
ing and owning all objects seen or unseen (6) Ishī or power over the forces
of the Divine Will and over the lower forces of other beings (7) Vasī non-
attachment to objects and (8) Kīrvasīyā the power of attaining all
desires. Besides these the high Yogi may attain to ten other powers of the
Cardinal Attributes, (1) Cessation of hunger and thirst (2) Hearing from a
distance (3) Seeing from a distance (4) Moving the body with the speed
of the mind (5) Assuming any form at will (6) Entering into any other
body (7) Dying at will (8) Playing with celestial damsels (9) Attaining
wished for objects (10) Power of irresistible command. Five other minor
powers are (1) Knowledge of the present the past and the future (2) Control
over the opposites such as heat and cold joy and sorrow etc. (3) Knowledge
of another's mind (4) Suspending the action of fire sun water poison etc
(5) Invincibility Vist not miracle workers. They are wanderers from the
path of truth. Their minds have become entangled in the meshes of psychic
powers which be in the way of the pilgrim towards Brahman as temptations.
Beware of these powers and desire them not.—*Shri R maharishna
Paramahansa*

was neglected for a long period. As he was then nearly in the same position¹ as Shankarâchârya was during the decline of Buddhism and the preponderance of the religion of the Mīmāṃsakas, for history repeats itself (*sa kâleneha mahatâ yogo nashtah Parantapa B. G. IV 2*), he was necessitated to follow his footsteps and become a supporter of the Impersonal God (*Nirguna Brahma*) in his most attractive commentary on Gîtâ called Bhâvârthadîpikâ, popularly known as Janâneshvarî, although he too like his model recommends disinterested action (*Nishkâma Karma*) and devotion to the Personal God (*Bhakti*) as a means necessary for Self-realization, without which there can be no Freedom². But the success of his mission awakened the jealousy of many, some

1 *Of* Like the European reformers, the Indian saints raised their voice against the excesses to which image-worship and ceremonial religion had gone. They preached on the other hand of a pure and loving God who ought to be worshipped in Love and in Faith alone, Bhâva (Faith) and Bhakti (Devotional Love), they said, are far superior to all other forms of worship such as the performance of rites and ceremonies of external worship, pilgrimages and ablutions, self-mortification and fasts, learning and contemplation, these have relation only to the body or the mind while the spirit is what God desires to see engaged in His Service. The European reformers made the Bible accessible to all, high and low alike, and the monopoly of learning till then enjoyed by the priests was shaken to its foundations. In the same spirit, the Maratha reformers, beginning with Dnyanadev, boldly translated and made accessible to all the great Scriptures and Sacred epics—the Gîtâ, the Rîmâyana and the Mâhâbhârata and the Bhâgavata Purana. The Brahmans, the supporters and custodians of the classical learning, long resisted the innovation. Eknath and Tukâram especially had to bear a good deal of opposition and even persecution. The conflict ended at last in the success of the popular side, the living languages—*A Sketch of the Life and Teachings of Râmdâsa by G. A. Natesan & Co.*

2 *Of* Jnânâdevakaivalyam—*Shruti*

Then said Jesus to those Jews that believed in him, if ye *continue* in my word, *then* (alone) are ye my disciples indeed and ye shall *know the truth*, and the truth shall make ye free —*St. John VIII 32.*

of whom had their own axe to grind. One of them was Chāṅga Deva a great Yogin claiming to have lived for fourteen centuries. Anxious to test Jñāneshvara he once started for Alandi. Riding on a fierce tiger tamed only by the superior powers of Yoga with a serpent for his whip he marched followed by a regiment of disciples. He had intended to vanquish Jñāneshvara but he was himself half vanquished when he saw Jñāneshvara coming forward to receive him by moving a wall. The conversation that followed convinced Chāṅga Deva that he had caught a Tartar. Ultimately he disbanded his disciples and himself became one at the feet of Jñāneshvara. Then came one by one a train of Vaishnava Saints like Namadeva Ekanātha Rāmānanda and Tukārāma who paved the way for that splendid commentary 'The Yathārthadīpikā' of Vamana Pandita Thy Great Apostle O Sachchidananda! It was he who gave Love (*Bhakti*) its just and proper position in religion and for which feat of religious chivalry he is called by the poet Moropanta an Incarnation of Vyāsa and an heir apparent (*Yuvaraja*) of Queen Gita. He maintains that a thorough Knowledge of the Self is an essential condition for the acquisition of Supreme Love (*Para Bhakti*) which alone enables one to secure Eternal Bliss and Everlasting Companionship³ of God.

1 Cf The names of Tukārām of R. mālā, of Vīman Landit and Eknāth were names to conjure with and after a lapse of two hundred years they still retain their ascendancy over the minds of the people of Mahārāṣṭra—A Sketch of the Life and Teachings of R. mālā by G. A. Yatesan § C

2 Cf Jyēṣṭha Bhakti Majavina anyā nāḥ ge nirvāṇa śhāntā svayen / jo sarvatra pāhato sama māla sarv tmatā nīśch y ī // Tyāṁ geśhī are ī sad phuratasū tyāḥyā padīḥyā dhūlī / Mī āṅg ū v hatoṇ pāvitrā karṇon lokāśa bhūmandahī // *Brahmāstuti*

3 Cf Mādabhāvam grāh—D G IV 10 and Māma sadharmyamāgatah—D G XIV

5. Pray, help us, O Killer of Doubts and Fountain of Mercy !, to remember and follow the undermentioned lessons Thou didst teach in these various incarnations, for, as T Subba Row says in his *Lectures on the Study of Bhagavad-Gîtâ*, "the philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith. The sublime philosophy of Shankarâchârya has assumed quite a hideous form at the present day. Visishtâdvaita has degenerated, and is now little more than temple worship, and has not produced any good impression on men's minds. Madhva philosophy has degenerated in the same manner, and has perhaps become more fanatical." So also about Shri Vallabhâchârya's philosophy we are told in his life by Natesan, that "the cult of a Personal God was the greatest gift that Vaishnavism gave to Mediæval India; but the Vallabhites by elaborating a vast and idolatrous scheme of temple and image worship, sadly fell away from the teachings of the original reformers. The necessity of a pure and virtuous life, of high ethics, and of a real culture of the heart was lost sight of and in their place came a showy and meaningless worship of images and men. The other doctrine, that of implicit reverence to the Guru represented in Râjasthân in latter days by a number of ignorant and uncultured men led to most serious results. It was thought that in order to attain salvation one should literally sacrifice body, wealth and all to the Guru."

I. (1) The avoidance of luxuries whether in worldly or spiritual matters and cruelty in the shape of (a) mortification of body by observing long fasts and by undergoing ascetic penances and (b) animal sacrifices

and (2) the practising of the virtues of good conduct and benevolence

II The keeping of the company of saints¹ and the disinterested (*Nishkama*) performance of the necessary (*Nitya naimittika*) but not optional (*Sakama*) duties enjoined (1) by the Scriptures as well as (2) by the Moral and Social Codes of the times and places we live in.

III Offering³ of the fruit of disinterested actions

1 This implies also the avoidance of bad company

Of Asat sāṅgeṇ naraka hoti / mhanauṇi na karīvi to saṅgati / satsaṅgeṇ
hoḃe mukti prapti / mhanauṇi satsaṅgati sarvada kariu // *Rangan thā*
Yogar is śhtha

Satsaṅgataṁ śhraveṇ bala jñānyanchahu jaseṇ śhruteṇ / mana karpāveṇ
kujānū vridbhapaṇi kānpateṇ jaseṇ śhira teṇ // *Muroḃ anta*

Of Anye kṛtāyug dharmastretayam dv paraḃare / anye kṛtya
ana na yugarhasanurupāteḃ // *Manu*

Nahī sarvabūteḃ kṛśchidacharḃ sampravartate—*Uahabharata*

3 This is the real meaning of the word sacrifice.

Of Yajnarthat karmanonyatra lokoyam karina bandh n 1 /

Iadartham karma kṛvīteya muktasāṅgib samachara // *B G III 9*

For the sake of righteousness he also sacrifices the authority (reward) of (good) actions and even the (reward of) obedience to the behests of religion
—*Asna LXVIII 14 Light of the Avesta and the G thas*

The argument of the Gita resolves itself into three great steps by which action rises out of the human into the divine plane leaving the bondage of the lower for the liberty of a higher law. First by the renunciation of desire and a perfect equality works have to be done as a sacrifice by man as the doer a sacrifice to a deity who is the supreme and only Self though by him not yet realised in his own being. This is the initial step. Secondly not only the desire of the fruit but the claim to be the doer of works has to be renounced in the realisation of the Self as the equal the inactive the immutable principle and of all works as simply the operation of universal Force of the Nature Soul Prakṛti the unequal active mutable power. Lastly the Supreme Self has to be seen as the Supreme Puruṣha governing this Prakṛti of whom the Soul in Nature is a partial manifestation by whom all works are directed in a perfect transcendence through Nature. To Him love and adoration and the sacrifice of works have to be offered the whole being has to be surrendered to Him and the whole consciousness raised up to dwell in this

to Thee, O Personal God (*Saguna Brahma*)¹, with a full belief in Thy attributes especially the second attribute of Justice and Mercy, to receive in return purification of heart which is a step necessary¹, 1st, for a clear Knowledge of the Self or the Absolute, which should be our first aim in life, and, 2nd, for the realization of the non-Self, from which the Self is separated, as the Self. (The former is called *Vyatireka*² and the latter *Anvaya*,

divine consciousness so that the human soul may share in His divine transcendence of Nature and of His works and act in a perfect spiritual liberty

The first step is Karma Yoga, the selfless sacrifice of works, and here the *Gîtâ*'s insistence is on action. The second is Jñânayoga, the self-realisation and knowledge of true nature of the self and the world, and here the insistence is on knowledge, but the sacrifice of works continues and the path of works, becomes one with, but does not disappear into, the path of knowledge. The last step is adoration and seeking of the supreme Self as the Divine Being, and here the insistence is on devotion, but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues, the double path becomes the true way of knowledge, works and devotion. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained, union with the Divine Being and oneness with the supreme divine nature—*Essays on the Gîtâ by Babu Anubindo Ghose*.

1 *Of* Blessed are the pure in heart, for they alone shall see God—*The Holy Bible*

2 *Of* Know by the process of *Anvaya* and *Vyatireka* that the *Âtmâ* which pervades the whole body is beyond the three states of consciousness—waking, dreaming and dreamless sleep—*The Uttara Gîtâ II 9*

'Tattavmasi' and 'Sarvam Khalvidam Brahma'—*Shruti*

Shri Shankarâchârya asks us in the following shloka in his *Aparokshâbhutih* (Direct Realization) first to see the cause as distinct from the effect and then, at all times, to realize the cause as inherent in the effect itself

Kîranam vyatirekena pumânâdau vilokayet / anvayena punas-taddhi lârye nityam prapashyati //

Heñ jada aiseñ jânuni nrâlâ houni pâhatâñ / vyatirekeñ chidachid grañthi tute tatvatâñ // Sakala sachchidânañdu hâ ho anvayâchâ bodhu / to jânâvâ Shivarâmâchâ paripurnânañdu // *Shivarâma Swâmi*

The two following extracts from the Upanishads describe, respectively, the *Vyatireka* and *Anvaya* Bodhas (Knowledges). The organs of sense (five),

both being secured through the Grace of the Preceptor
Vide B G IV 34 35)

IV The combination of loving devotion to Thee (Personal God) with the worship of Thy Impersonal nature or essence (*Nirguna Svarupa*) even after Self-realization for the purpose of obtaining Living-Freedom

V Shunning¹ of the practices of Hatha Yoga for the acquisition of supernatural powers as obstacles in the paths of Knowledge and Love

the organs of action (five) p ^{ra}nas (five) manas an ^{ti} buddhi—all these sixteen are said to constitute the salskha or linga (or subtle) body Mana buddhi ahai ^{ka} ra ⁿⁱ ^{ka}sh ^{ya} fire water an ^{ti} e th—these are the eight prakritis (or matter) ear skin eye tongue nose the fifth the organs of excretion the organs of secretion hands, legs speech the tenth sound form touch taste and odour are the fifteen modifications (of the above of the prakritis) Therefore the Tatvas are twenty three The twenty fourth is Avakta (the undifferentiated matter) or Pradhana Purusa is other than or superior to this—*Sri ^{ri}eka Upanishad*

Know everything as sachchidanaya (full of sat and consciousness) It pervades everything sachchid na ^{da} is non-dual decayless alone and other than all It is I It alone is Atma and Thou It is I There is (in it) no manas no buddhi no ahai ^{ka} ra ⁿⁱ chitta or the collection of these neither thou nor I nor anything else nor everything Brahman alone is. Sentence words, Vedas letters beginning middle or end truth ^{or} pain pleasure existence my ^{or} prakriti body face nose, tongue palate teeth lip forehead expiration and inspiration sweat bone blood urine distance proximity limb belly crown the movement of hands and feet—Shastras command the knower the known and the knowledge the waking dreaming and dreamless sleeping and the fourth state—all these do not belong to me. Everything is Sachchidanaya interwoven—*Tyogbinda Upanishad*

1 Of It is not given to me to say of a person Let him be healed. Of my Divine Mother I never ask such power My constant prayer is, O Mother do Thou grant that I may have Bhakti pure, sincere love for Thee unmixed with worldly desires of any kind like the weal of the body pleasure, money fame &c. Never have I asked of Her the power of doing such miracles as the healing of diseases.— *Gospel of Sri Ramakrishna*

VI (1) Rendering of useful service¹ to the world as Freemen, (2) enjoyment and development of Supreme Love (*Parâ Bhakti*) and (3) securing of Thy Supreme Abode², O All-pervading Lord, Vishnu ' which, by whatever name be it called, must be the ultimate aim of every true religion and philosophy

That the Bhagavad-Gîtâ gives the substance of all the Upanishads³ is evident from its complete title 'Shrîmat Bhagavad-Gîtâ Upanishad', as also from the well-known stanza⁴ in the 'Gîtâ Dhyâna' (Gîtâ

1 *Of Atmaupamyena sarvatra samam pashyati yo'rjuna / sukham vî yadivâ duhkhâm sa yoga paramo matah //* B G VI 32

Ahamâtmâ Gudâkesha sarvabhûtiśhaya sthita—B G X 20

Kuryâdvivâstithâ saktaschûkrashurlokaśhigrahâ—B G III 25

We are told continually by many authoritative voices that the Gîtâ opposing in this the ordinary ascetic and quietistic tendency of Indian thought and spirituality proclaims with no uncertain sound the gospel of human action, the ideal of disinterested performance of social duties, nay, even, it would seem, the quite modern ideal of social service. To all this I can only reply that very patently and even on the very surface of it the Gîtâ does nothing of the kind, and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present day European or Europeanized intellect into a thoroughly antique and thoroughly oriental and Indian teaching

That which the Gîtâ teaches is not a human but a divine action . . the action of the best, the God-possessed, the Mastermen done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature —*Essays on the Gîtâ by Babu Aurobindo Ghose*

2 *Of Vishnoryat paramam padam—Purushasukta*

3 *Of For, Upaaniśad*, derived as a substantive from the root *sad*, to sit, can only denote a sitting, and as the preposition *upa* (near by) indicates in contrast to *parishad*, *sam sad* (assembly), a confidential secret sitting, we must assume even if actual proof is wanting, that this name for secret sitting was used also in course of time to denote the purpose of this sitting i.e., secret instruction —*Deussen*

4 Sarvopanishado gâvo dogdhâ Gopâla nandanah / Pârtho vatsah sudhurbhoktâ dugdham Gîtâmritam mahat //

Meditation) which says that the Upanishads are the cows Krishna the milkman Arjuna the calf, and the milk is the nectarlike Gītā. It is no wonder then that critics¹ should find apparent contradictions and inconsistencies in it as they do in the Upanishads themselves. How are they to be reconciled? The Shrutis, Smritis Puranas and Saints of the Hindus as well as the Scriptures and Prophets of all other nations have spoken different² things on different occasions but their hidden significance must remain unravelled until Thou O World Teacher (*Jagadguru*)! Lord of Lotus Eyes (*Kamala*

1 *Of The Bhagavad-gītā* is a work which in a superficially simple and direct and apparent simplicity has baffled many exponents and critics. To some it appears full of contradictions to others it is a jumble of three or four layers of one over another. To others again, the central theme is clear while the work is full of details and digressions. In the face of things it cannot but be important to know it as easily as the 10th century Yamunā following an excellent oral teaching analysed the work as a so-called exposition of the doctrine of Bhakti's completion by a description of the Karm and Jñāna Yogas as subordinate to the main doctrine. We have ample internal evidence on the Gītā Pīṭhāya of Bhakti nija that he strictly conformed in his interpretations to the outline depicted in Yamunā's epitome (*Gītā rāsa sāgraha*). The general scheme of the Gītā according to Yamunācharya may be described in a few words. We are told that the first six chapters of the 18 into which the work is divided treat of Karma and Jñāna Yogas and close with a description of Yoga rāsa. The second batch of six chapters treat of Bhakti Yoga while the last six deal with auxiliary topics which help towards the understanding of the rest, and conclude in verses 6 and 66 of Chapter XVIII with the enunciation of what is held to be the essence of all the secret teachings that have gone before. Yamunā and following him Pīṭhānūya, work out the continuity of the thought in it: whose work in a much more natural manner than is possible to infer from Shankara's explanations of the same poem — *Life of Yamunācharya* by R. Jagopal Dharlar

2 *Of* (1) *Shrutireva bhinnāḥ smṛtīreva bhinnāḥ, nānā rishinām matayo pi bhinnāḥ / dharmasya tattvam nibhītam guhāyām mahājano ena gataḥ sa panthāḥ //*

patrâksha)¹, in one form or another art pleased to bestow¹ Thy Divine Vision on Thy disciple. Pray, mayst Thou, O Supreme Bliss, Master of Illusion, Mâdhava¹, O Thou without² feet moving slowly, without hands grasping all worlds, without eyes all-surveying and without ears all-hearing¹ therefore, deign to shower Thy Grace³, which grants⁴ the gift of speech to the dumb and the power of crossing mountains to the lame, on all the seekers of Knowledge or Love who read⁵ the following

(2) Kung se-Hwa said,—“Yew asked whether he should carry immediately into practice what he heard, and you said,—‘There are your father and elder brothers to be consulted’ Kew asked whether he should immediately carry into practice what he heard, and you said,—‘Carry it immediately into practice’ I am perplexed, and venture to ask you for an explanation ”

The Master said,—“Kew is retiring and slow, therefore I urged him forward Yew has more than his own share of energy , therefore I kept him back ”—*Sayings of Confucius—The Master and his Disciples* ”

1 Krishna Himself teaches men how to love Him, otherwise men have no power to love him —*Thâkur Haranâth*

Then opened he then understanding that They might understand the Scriptures —*S Lule XXIV 45*

2 *Of* Apîm pîdo javno gûhitî pashyatyaekakshuh sasbrunotyakarnah

3 *Of* By Grace have ye been saved, through faith, and that not of yourselves, it is the gift of God —*The Holy Bible*

By mere controversy you will never succeed in convincing any one of his errors When the Grace of God descends upon him, each will understand his own errors —*Shri Râmakrishna Paramahansa*

4 *Of* Mukam karoti vîchâram pañgum lañghayate girim / yatkripâ tamaham vañde Paramânaîda Mâdhavam //

5 *Of* Not only does the Bhagavad-Gîtâ fulfil every condition needed for becoming a National Scripture of India, a link between her many scattered sects, a priceless asset of the National Life to be It is pre-eminently a Scripture of the future World Religion, a gift of India's glorious past to the moulding of the still more glorious future of mankind —*The Gospel of Life, Vol I, by F T Brooks*

pages so that they may require the light necessary to see exactly what they have got to do to reach the Supreme Goal of Human Life !

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THE BHAGAVAD—GITA



O Shri Krishna ! O Thou Almighty Father of Brahmâ ! Thou teachest¹ us In the Gîtâ exactly what Thou didst declare in the Vedas at the beginning of the Universe *viz.* that by surrendering ourselves absolutely to Thee we must realize (1) Thee to be the Self (2) Thee to be the Universe and (3) Thee to be the Supreme Goal of Human Life

The Bhagavad-Gîtâ like the Upanishads has been divided into three main parts The first part (Chapters I VI) treats of Theology or the Science of God the second part (Chapters VII XII) of Cosmology or the Science of the World or Universe and the third part (Chapters XIII XVIII) of Eschatology or the Science of the last or final state of things

1 *Of Nirguna jnana saguna bhakti / ni paramaparushartha sarana mukti / alsî Gîtâ Bhagavadâkti / sîra sakal i ved i chei // Fathirthadipikâ*

PART I

THEOLOGY

(Chapters—I to VI)

PART I

THEOLOGY OR THE SCIENCE OF GOD

CHAPTERS I-VI

Theology is defined by Webster to be the science which treats of the existence character and attributes of God His laws and government the doctrines we are to believe and the duties we are to practise '.

(1)¹ *The existence character and attributes of God*

God or Brahman , says Deussen is the Atman the Self is that in men and in all the objects of the universe which remains over when we abstract from them everything in them that is not Self alien or different It is not therefore a very difficult task for any human being who believes in his own existence to believe in the existence of God If any difficulty however remains even after this knowledge, it ought to vanish altogether when it is further known that there is here no plurality at all (*Nehanandastu linchana—Brih*

1 Of Jo Paramātmā mahā Vishnu / dī puruṣa bhagavānu / jo sachchi d. nāśīda tana / parvīd nīrupīla // Jo sarvātmā sarvasakāśī / sarveshvara sarvakulāśī / jo lālūhiṇī nupelkū / nijabhaktāntē // Jo Deva atī l ghaṇi / nīh ī tēlī Brahmanōla dīkhaṇi / gelaṇ mahānōni līpavī / jethicheṇ tethen // Jayāśī lānāśīvīna mānēu / dolyūvīna d līhaneṇ / jīvheṇ ch'khaneṇ / sarva rasīteṇ // Payaśīvīna sarva chīlāneṇ / hatīvīna denēu gheṇēṇ / tayī jīvāteṇ uddhāraneṇ / lēchhāmātreṇ // Jo jayālchī parī nī dūrī / durastha parī jīvābhitarī / jaylēhi sāttī nijavyāpārī / varte indriyagrīma // Pratiśāntī avabhāsaka / jāśī tarāleha eka / to sarva jīvāṇī prakāśhaka / Paramātmāchī pālī // *Vīrekarīndhu*

4-4-19), because there is now no question of anything existing outside the Âtman. This idea is expressed in Chap II. 16 of the Bhagavad-Gîtâ thus: "The unreal has no existence, the real never ceases to exist (*Nâsato vidyate bhâvo nâbhâvo vidyate satah*). In the Chhândogyaopaniṣad it is said "the Eternal Existence is one only without a second and It willed, I shall multiply for the sake of the Universe". The identity of Brahman and the Âtman, of God and the Soul, which is the essential thought of the Upaniṣads, is briefly expressed by 'the great sayings' *Tat tvam asi* 'That art thou' (*Chhând* 6.8.7) and *Aham Brahmâsmi* 'I am Brahma' (*Bṛih* 1.4.10). The fundamental dogma of the Vedânta system is also described in the compound word *Brahma-âtma-aiḱyam* 'Unity of the Brahma and Âtman'. The Bhagavad-Gîtâ teaches the same lesson in IV. 35, where Arjuna is told that when he acquires Knowledge of the Self he will see all beings without exception in the Self, and then in Him, i. e., God Shri Krishna (*Eva bhûtânnyasheshena dîakshy-asyâtmanyatho Mayi*). The importance of this doctrine may be understood from the following passage from Deussen's 'Philosophy of the Upaniṣads'.

"Whatever new and unwonted paths the philosophy of the future may strike out, this principle (identity of God and the Self) will remain permanently unshaken and from it no deviation can possibly take place."

As regards the nature or character (*Svarûpa*) of God or the Self it is said to be threefold, viz., *Sat* (Existence) in *B G Chap II 16*, *Chid* (Consciousness¹) in

1 *Of* On the stages of Torpor, Instinct, Intellect and Intuition, let us study the Upaniṣads. They treat all these as different stages of consciousness. There are four such according to Mândûkya Upaniṣad. The first stage is named *Bâhuh-Prajnâ*, or consciousness working externally; the second, *Antah-Prajnâ*, or consciousness working internally; the third *Ubhayatah-Prajnâ*, or conscious-

B G Chap IV 38 and *Ananda* (Bliss) in *B G Chap VI 21* Now that which exists (*Sat*) is alone reality (*Satya*¹) and that which, though perceptible by the senses does not really exist (*Asat*) is not reality (*Asatya*) The Self therefore who is the metaphysical unit (*Sat*) manifested in all empirical plurality (*Asat*) is the sole reality (*Satya*) So also is that which is infinite (*Ananta*) is alone called Bliss (*Ananda*) by the Shruti (*Yo vai bhuma tat sukham*) and that which is finite is called not Bliss (*Nalpe sukhamasti*) the Self who is the true Bliss (*Ananda*) is the only thing to be called Infinite (*Ananta*) In *Brih 2 4 14* it is said that if a man sees no other hears no other knows no other, that is the infinite (*Bhuma*) if he sees, hears knows another that is the finite (*Alpa*) The infinite is the immortal, the finite is mortal It is evident therefore that

ness working externally and internally at the same time in the fourth there is neither externality nor internality nor externality internality—all is one only such state is called *Turiya*. Then again each of these four states has its four sub-divisions according to the above laws. Without going into the subtle ramifications, let us go into the broad divisions. According to Professor Bergson life descends into matter for the accumulation of energy When it becomes encased in matter consciousness lies dormant when life is condemned to automatism It is as if a man were transported to a place where he is left alone as if it were in a jail without any help The consciousness is left helpless and stunned. Then through the repeated shocks to the external matter in which it was it was roused from its sleep to the state of the vegetable and when the outer body of the vegetable became more and more adapted to the outer surroundings and there was the elastic canalisation of this energy there came the inner consciousness called the instinct to manifest itself. Then in man the consciousness was turned outwards externally—*Professor Bergson and the Hindu Vedanta*

1 *Of Satyam nama vyayam nityam avikari tathatva cha—Mahabharata Santi parva 10 10*

Whatever anything is really it is unalterably—*Green's Prolegomena to Ethics*

what is *Sat* or *Satya* is itself *Ânanda* or *Ananta* (*Satyam jñānam anantam Brahma*). The Self¹, as consciousness, ensnared by illusion (*Mâyā*), in the waking state (*Jāgrati*) surveys the good and evil of this world, in the dreaming state (*Swapna*) builds up a world for itself and even in deep sleep (*Sushupti*), where he has no consciousness of objects, he is not unconscious, because he is able to communicate his experience of Bliss as soon as he returns to the waking state (*Jāgrati*). In the fourth state called *Turiyā*², freed from illusion (*Mâyā*), he enjoys the Bliss of deep sleep (*Sushupti*) not unconsciously but with continued and perfect consciousness. This element of *Chid* or *Jñāna* (Consciousness or Knowledge) is described in *Bṛh 2 4 12* as follows —

“As a lump of salt that has no inner or outer but consists through and through entirely of savour; so in truth this *Âtman* has no inner or outer but consists through and through entirely of Knowledge” Therefore, what is *Sat* or *Satya* (Existence or Truth) and *Ânanda* or *Ananta* (Bliss or Infinity) is also *Chid* or *Jñāna* (Consciousness or Knowledge).

1 *Of Sa eva m īy ī p rimolūtātma ś brāma īsth īy a k rōti sarvām/striyānna pīn īdivichutrābhogān sa eva jīgratpauitriptimeti // Swapne sa jivati sukha-
dubhkhābhokt ī / svam īryā kalpitajīvaloke // Sushuptik īle sakale vime/tamo’
bbhūtah sukhrupameti // Jīgritśvapnasushupty īdī prapancham yatprā-
kāshate / tadbrāhm īhramīti jñātvā sarvabandhanā pramuchyate // Shruti*

2 *Of Jāgrati kāyama asaty īmuleñ yā avasthesā swapna kūrva sushupti
mhanaje jhōṇpī aseñ mhanatīñ yeta nāhūñ, īm jīgriti mhanīveñ tara
jīgritāvastheñī sīmāyātah honīhe dvārtiche siva vyavahāra banda
padālele asatāta Mhanuna swapna, sushupti (jhōṇpī) kūrvi jīgriti yī tina
vyāvahārika avasthāñhuna nirāhchā bī chā chautai kūrva Turiya avasthā
āhe aseñ sh īstā īñta mhataleñ āhe — Gītārāhasya (Adhyātma)*

Jevñ putrīchem jāhaleñpaneñ / purushēñ pitā n īñva pīvaneñ / tevñ
tīhñ avasthāgunēñ / Turiyā mhananeñ vastusi // *Ekanāthi Bhāgarata.*

The negative¹ character of the Self (*Atman*) summed up by the Vedas in the celebrated formula ' *Neti neti*' (Not so not so) is expressed in the Bhagavad Gītā by such terms* as imply that he is timeless, spaceless and causeless that is he has no limitations of time space and cause which rule the entire empirical universe. Even the threefold definition of the Self as Sat Chit and Ananda is said to be essentially negative by Deussen for the 'being' of the *Atman* is no being as revealed in experience and in an empirical sense is rather a not being, and similarly the thought is only the negation of all objective being and the bliss the negation of all suffering as this exists in dreamless sleep' The Shruti² also describes God as being 'without hands without feet &c

The six attributes of God is manifested in the Universe and already described at length in the Introduction are (1) Power or Aishvarya (*Atmānam srijāmyaham—IV 7*) (2) Law or Dharma (*Ye yathā Mām prapadyantē &c*)

1. *O' Ashablamasa ul amara pamarayam ta ! I ram nitya na randha
vach cha yat / an. I rana ita mal a. hi ram di rana n nict iyaya tamatru
mukhat pramuchyate // Kat/ III 15*

Deus est *Transcendens* et *supra* omne genus necessarium unum
infinito perfectam simplicem, immutabilem immensam, aeternam
et cetera.—*Pragmatism by W. James*

Indestructible (*arika* *ai*—II 17) et m i (*nitya*—II 18) immeasurable (*apramāṇa*—II 18) he slays not no is slain (*nayanānti na hanyat*—II 19) he is not born nor lo-ri-ed (*ajāyate mryate ca*—II. 6) undiminishing (*aryayam*—II. 1) unmanifest, unthinkable and unchangeable (*aryakto jam acalī tyoyam arikyoyamuchy te*—II.)

IV. 11), (3) Glory or Yasha (*Janma karmacha Me divyam* IV. 9), (4) Fortune or Shri (*Âtmamâyayâ*—IV. 6), (5) Knowledge or Jnâna (*Akartânam* IV 13), (6) Dispassion or Vairâgya (*Na Me karma phale sprihâ* IV. 14). They are no other than the modifications of pure Sattva which is His vehicle (*Upâdhi*) All universal forces and supernatural powers, all ethics and politics, all sacred hymns and incantations, all wealth and grandeur, all science and philosophy and all asceticism and self-control which we find in this world have their origin, respectively, in these six Divine attributes (*Shadguna*)

The principal point urged in the First Part of the Bhagavad-Gitâ in reply to Arjuna's query as to how he should drive away the anguish that withers up his senses (II 7 & 8), which was the cause of the discourses that followed, is to realize the Self or God (*Tasmâdevam viditvainam nânu shochutumarhasi*—II 25) as such, by due worship¹ (*Yogamâtishthottishta Bhârata*—IV. 42) of Him and Him alone.

(2) His Laws and Government.

Apart from the various Scriptures and messages given from time to time, the Laws of God are, as it were, engraved in the human heart and they work automatically (*Svabhâvastu pravartate*—V 14). Man's desires² at the time of his death (*Antakâle*) combined with the impressions of his actions in this life (*Kriyamâna, lit* , in course of making)

1 *Of* Only love for the Supreme Lord is true Bhakti Love for any other being, however great, is not Bhakti The Supreme Lord here means Ishvara. He from Whom this Universe proceeds, in Whom it rests and to Whom it returns, He is Ishvara, the Eternal, the Pure, the All-merciful, the Almighty, the Ever-free, the All-knowing, the Teacher of all teachers, the Lord of His own nature Who is inexpressible love —*Svâmi Vivekânanda*

2 *Of* Desire is then the binding element in Karma, and when the soul no longer desires any object on earth or in heaven, his tie to the wheel of reincarnation that turns in the three worlds is broken —*The Ancient Wisdom*.

as well as those of his actions in previous lives (*Sanchita* *lit* accumulated) create a new body¹ which generates actions (*Karmāni*) I poison or the feeling that he is the doer of them (*Hartrit* *am*) and the fruits (*Karmaphalāsan* *ogam* or *Blakritam*) in the forms of the pleasures he enjoys and the pain he suffers. This is known by the familiar term *Prāṇa* *idha* (*lit*, commenced to be worked out in the life) which is inevitable (*Safrisham cheshtā* *et* *stāyāṇi prakṛiterjñānā* *ī* *ist*—III 33) and for which God is irresponsible just as the Sun is for what passes in the world during day light. He is however the Master (*Prāṇa*) and Ruler (*Saraloka Maheshwaram*) of the Universe because he is the real thing all else being appearance which He imagines and witnesses² as

1 Cf. Opa action on the external world reacts upon us as if it were our limitations—our environment including our physical body. It is probable that the accumulation of past activities and present environment will result in a knowledge of details that a greater wisdom or power. We read in Buddhist and Hindu scriptures a mass of details on this subject probably drawn from meticulous careful observation. At present we might learn that we can only affirm a few broad facts. Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reaches an intensity on brutal parents and teachers on victims as physical deformity more or less revolting, and extreme according to the nature and extent of the cruelty—*Study in Karma by Mrs. Hiran.*

Of Irabalhakaran in the Gidev Kalyan—Shruti.

Ripe Karma is that which is ready for reaping, and which is therefore inevitable. Out of all the Karma of the past there is a certain amount which can be exhausted within the limits of a single life. All this is the ripe Karma, and this can be sketched out in a horoscope even by a competent astrologer. In all this the man has no power of choice. It is fixed by the choices he has made in the past and he must discharge to the uttermost farthings the liabilities he has contracted.—*The Ancient Wisdom*

3 Of As Moora was keeping a vigil on Mount Sinai in company with the Deity who was concealed from his sight by a cloud he felt a great fear overcome him and suddenly asked Lord where art Thou asleep est

otherwise, it would cease to exist. But He does not take upon Himself the merit or sin of any person, in as much as He does not cause him to do good or evil actions. Notwithstanding this, He is the Protector¹ and Guide (*Vibhuḥ*) of those who are conscious of His nature of the Kalpavriksha (*Wishing-tree*) and ask His help and advice. They gain all their wishes (*Ye yathā Mām prapa-dyante tānīstatharva bhajāmyaham*—IV 11) and by His Grace ultimately acquire through a qualified Preceptor (*Jñān-nah tattva darśinnah*—IV 34) Knowledge of the Self which destroys the '*Kṛiyamāna Karma*' that is now making and will give rise to future events as well as the '*Sañ-chita*' which consists of the accumulations of past lives and secures emancipation (*Gachchhantya punarāvṛttim jñānanā dhuta kalmashāḥ*—V 17). Thus, it will be seen that the chains which bind us are of our own making and that it is in our power to file them away, by Knowledge, which is the result of our performing actions without attachment (*Asakto hyācha ankarma paramāpnoti puruṣah*—III 19), or rivet them more strongly by neglecting these Divine teachings (*Ye tvetadabhyasuyanto nānutīṣṭhanti Me matam naśtānachetasah* III 32). "Karma", says Mrs. Besant, "is the law of causation, is the law of cause and effect. It was put pointedly by

Thou, O Lord'. And the Spirit answered him 'I never sleep, were I to fall asleep for a moment before my time, all the creation would crumble into dissolution in one instant'—*The Zohar*

1 He is the Protector of the Universe, He is the ruler of the Universe *Bṛih. 4 4 22* and *Kuṣh. 3. 8*. Here two things are implied (1) that the Ātman as Protector of the Universe maintains things in their condition and (2) that He as a ruler of the Universe guides the creatures in their action. For this latter statement the principal chapter to be considered, together with several that have been already quoted is *Bṛih. 3 7* which treats of the Ātman as the '*Antaryāmin*', i.e., 'the inner guide'

the Christian Initiate St Paul Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap (Galatians—VI 6) A proverb from the Hitopadesha runs is translated by Sir Edwin Arnold —

Look! the clay dries into iron but the potter moulds the clay

Destiny¹ to day is master—man was master yesterday

Thus we are all masters of our to morrows however much we are hampered to day by the results of our yesterdays —*The Ancient Wisdom*

(3) *The Doctrines we are to believe*

Faith is essential for knowledge (*Shraddha an labhate jñānam*—IV 39) The principal doctrines which we are therefore asked to believe are —(1) That God is the material (*Sartagatah sthāmuh*—II 24) as well as efficient (*Tasya kartāram*—IV 13) cause of the Universe and that man in his inner Self is one with the Self of the Universe (*Bhutananyasheshena drakshyasātmanī*—IV 35) (2) that He is just and merciful and not partial and cruel in as much as He serves as He is served (*Ye yatha Mam prapadyante tānistatharva bhajamyaham*—IV 11) and incarnates Himself

1 *Of* We will make a passing allusion to the theory of metempsychosis which was first originated in India and borrowed from the Hindus by Pythagoras in the 6th Century B C Buddhists accepted the belief and the Jews of the time of Jesus Christ universally held the doctrine under the name of Gilgal

Who did sin this man or his parents, that he is born blind? (John, IX, 3) If a man could be born blind for sin committed by himself that sin must have been committed in a previous life.—*Introduction to the Proceedings of the Convention of Religions in India 1909 Vol II*

2 *Of* The Universe is projected out of God He becomes the Universe and it all returns to Him and again it proceeds forth and again returns. For eternity it will go on that way —*Sri mī Virehananda*

from age to age to give us the Scriptures¹ for our guidance (*Dharma sañsthâpanârthaya*—IV. 8) and (3) that by desires, the foe of man, (*Kâma esha krodha esha . vairinam* III 37) he has to pass through many births and deaths (*Phale sakto mûbadhyate*—V 12) and by Knowledge (*Tad-viddhî*—IV. 34), destruction of desires (*Jala shatrum mahâbâho kâmarûpam durâsadam* III 43) and Love of the Personal God (*Shraddhâvân bhajate yo Mâm*—VI 47) he sets himself free and enjoys Eternal Bliss (*Madbhâva-mugatah*—IV. 10) One who has full faith in these doctrines is always calm and contented When overwhelmed by misfortunes he “rails neither against God nor against his neighbours but regards his troubles as the result of his own past mistakes and ill-doings He accepts them resignedly and makes the best of them, and thus escapes much of the worry and anxiety with which those who know not the law aggravate troubles already sufficiently heavy. He realizes that his future lives depend on his own exertions and that the law which brings him pain will bring him joy just as inevitably if he sows the seed of good”

4. The duties we are to practise

The Bhagvad-Gîtâ uses the word ‘*Karma*’² in the

1 Cf. He who at the beginning of creation projected Brahmî, and delivered the Vedas unto him—seeking liberation I go for refuge unto Him that effulgent One, whose light turns the understanding towards the Âtman—*Svetasvatara Upanishad*

2 Cf. Gîtâpîtipîdanîûta ‘*karma*’ shabdîchî artha kevala shrauta agara smârta karmenî evadhâcha sankuchita na samajâtîû tyîhuna jyâsta vyîpaka ghetalâ pîhîc Sirînshta, mauushya jêû jêû kîûmû karito—tyîcheû bhîneû pineû, basmeû Je tyî sarvîûchâ ‘*karma*’ yî shabdîûta Bhagvâdgiteûta samâvesha jhâlelî îhe—*Gîtârahasya*

Varnâshrama vibhâta karma / karmenî hî prathama dharmâ // *Ranganâtha Swâmi*

sense of 'action or duty in general and asks us to do cheerfully¹ the necessary duties (*Śrīyatur kuru karma tvaṁ*—III 8) prescribed by the religious and social codes of the country and times we live in (*Shreyas sādharma*—III 35) without attachment to the fruit they yield (*Asaṅga*—III 7 and *Karmaphalam tyaktvā*—V 12) and offer² them as sacrifice to God (*Mayi sarva karmāṇi samnyasya*—III 30) so that we may become pure (*Manisīnaḥ*—II 51 and *Atmasuddhaye*—V 11). We are then to realize the Self who is beyond reason (*Eṣaṁ buddhīḥ pīram luddhī*—III 43) and worship the Personal God enshrined in all by identifying the Self with Him (*Sarva bhūtastītaṁ yo Māṁ bhūjatyekātmanastītaḥ*—VI 31). Without enumerating however in detail the usual moral precepts (mere offshoots of the second attribute of God known as Dharma or Law including the qualities of Justice or Samatva and Mercy or Sadāyatva embodied in the idea of Kalpavriksha or the Wishing tree) to which only a casual reference⁴ is made here

1 *Of* We have an undesirable family well then are the ones we have drawn around us by our past deeds. If ever we are cheerfully and patiently honourably paying our debts we acquire patience through the annoyances they inflict on us, fortitude through their daily irritations, forgiveness through their wrongs.—1 *Sud, in Karma by Mrs. Besant.*

2 The personal duties such as those of bathing, partaking of certain kinds of food and abstaining from others, fasting &c. which are meant to keep the body clean and healthy as well as those of avoiding forbidden action (*vaśīkṛtā karma*) form part of the religious code.

3 The work which is not offered to God (iters) (*ajyamīti karmaṇa nitya loka yama mābandhanāḥ*—III 9).

4 *Of* Suffice it to point out here that this whole passage III 37-43 (and verse III 31 above, as well) states definitely in unmistakable, unarguable terms, that desire, anger, selfish impulse in all its forms is the enemy against whom Śhrī Krishna calls Arjuna to arms. If this is not moral instruction and of the broadest, clearest, best we may as well give up trying to find out what is.—*Kurukshetra by F. T. Brooks*

and there in the Gîtâ, as the serious occasion did not permit anything more, Shri Krishna gives us one broad principle which is the spirit, the very root of all Ethics. It is this, that we ought to see the same everywhere, whether there be joy or sorrow, by analogy with ourselves (*Ātmapamyena sarvatra samam pashyati &c* VI 32). In plain language, it means that it is our duty to do the greatest good that lies in our power and no harm¹ at all to others. This is based on the Shruti which says that the Individual Soul is no other than a reflection of the Universal Soul (*Tatsi ishtvâ tadevânuprâvishat*) and is the substance of all the Puranas which unanimously declare service rendered to others to be merit and injury done to them to be sin (*Paropakârah punyâya pâpâya parapidanam*). This is also the key-note of the familiar maxims 'Do to others as you would that they should do to you, do not to others as you would not that they should do to you', 'Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law' 'Giving no pain to any creature let him slowly accumulate spiritual merit', 'Against an angry man let him not in return show anger, let him bless when he is cursed', 'Love thy neighbour as thyself', 'Love your enemies', 'Love one

* The infinite oneness of soul is the eternal sanction of all morality —
Swâmi Vivekānānda.

1 Of We should not kill even a snake in the presence of the saints since they feel that their own Souls pervade the Universe. There is one thread that runs through the Individual and the Universal Soul, both are indistinguishable. If you pluck forth a single hair, the whole body feels a shock. The saints cannot bear to see another is hurt, it is a sort of pain to themselves, they feel that the Soul in all creatures is the same. *Tulâ* says, this is the law of morality, this is what is meant by worship, it keeps the Soul at peace.

another' Hatred ceases by love, Where there are mere forgiveness peace there is the dwelling place of God and many others of the kind But it is to be distinctly understood that he alone who imparts knowledge of the Self with love to his fellow beings is deemed a Yogi of the highest type (*Śrīyoga paramo matah*—VI 32) The reason of this will be found in the following quotations from (1) Mrs Besant's Theosophy and (2) Bharati's Shri Krishna'

(1) Everywhere and always without exception Life seeks Happiness and no suffering is ever voluntarily borne except as a road to a deeper and more lasting joy None seeks aimless suffering for the mere sake of suffering it is endured only as means to an end All religions recognise God as infinite Bliss and union with God i.e. with perfect Bliss is sought by all of them

(2) But if our desires for material enjoyments be carefully and intelligently analyzed we can arrive at only one conclusion and that is that in hankering for material pleasures we are in fact practically hunting for that happiness which once attained lays all hankerings for material enjoyments for ever at rest The fact of our material possessions and enjoyments ever leaving within us a wish more or less pronounced for something still more enjoyable still more pleasurable is the most indirectly direct proof that we are in quest of something which material objects cannot supply and the fact of this quest being present in all human souls in all their thoughts and actions at all times forces us to the irresistible conclusion that we once knew or had a taste of the thing we all are eternally searching for

1 *Oḥ Bhavabhayā nīyetaḥ śīranen / tyāgat ho vidyechā upadesha
śaranen / aprāta taronī tīranen / heḥ jānūyāśa āvashyaka ॥ Āgamaśa ra*

and that, having lost it, we are ever endeavouring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element "

It is on this account that the Scriptures regard the Gift of Divine Knowledge as the highest of all gifts (*Sarvesham eva dānānām Brahmadānam viśiṣhyate*) Here one may say that by our trying to give relief to those who are destined to be miserable we act against the decree of Heaven But it is not so For if, when a father chastises his dear child for some misconduct, he appreciates any sympathy that is shown to it with good motives, there is no reason why God Who is infinitely merciful should be displeased with one Who shows compassion to His children in their miseries Besides, as everyone, who is in difficulty, is anxious to receive help from others, even when he is aware that it is the result of his own actions, so it is his duty to increase the happiness and alleviate the pain of those who come in contact with him without distinction of caste or colour, race or creed Again, the mere fact, that the feeling of pity¹ or compassion forms a part of what is called the Human Nature, shows that God intends us to exercise it for the good of His creation whenever proper occasion presents itself for the purpose. If one were to argue, however, that we also find in man the so called six inimical feelings (*Shadripu*) of lust (*Kāma*), anger (*Krodha*), pride (*Mada*), envy (*Matsara*), hypocrisy (*Dambha*) and avarice (*Lobha*), and yet we are asked to keep aloof from them, he may be told that they are not the constituent parts of Human Nature but the perversions or rather distortions

1 *Of* The contrary of pity is hardness of heart, proceeding either from slowness of imagination or some extreme great opinion of their own exemption from the like calamity or from hatred of all or most men — *Hobbes's Human Nature*.

of the natural emotions¹ of pure love honest indignation due self-respect virtuous emulation true devotion and right ambition which are necessary for the well being of mankind As regards the doctrine of non resistance once Swami Vivekānanda asked Shri Rāmākṛishṇa Paramahansa whether we should hold our peace if evil men come to offend us or actually do so The latter after narrating the well known fable of the Brahman and the snake observed as follows — Raise the hood and hiss but don't bite There is no harm in hissing at bad men your enemies Keep them off by showing that you are ready to give tit for tat—that you know how to resist evil—only one must take care not to pour one's venom into the blood of one's enemy Resist not evil by doing evil in return All that you may do is to make a show of resistance with a view to self defence This course however is recommended in the Gospel of Shri Rāmākṛishṇa expressly for a man living in society especially as a citizen and house-holder as the more arduous and divine duty of absolute passive tolerance preached by Lord Jesus Christ in his Sermon on the Mount in the words If a man smite thee on the one cheek turn to him the other also is reserved for Ashrama Sannyāsis and missionaries whose lives are dedicated to the good of mankind

Newman sums up all the religious social and personal or self regarding duties in Faith Benevolence and Justice and Temperance respectively The Bhagavad Gita too insists on Faith in IV 39 (*Shraddhavan labhate jñānam*)

1 Of He (Butler) concludes that the existence of emotion as indignation against wrong-doing is a corroborative proof that virtue is a real thing—not the mere creation of human policy as Hobbes would make it and a warning that even our passions much as we may abuse them, are implanted in our nature for wise ends.—*Butle by Rev W R Collins*

on Benevolence and Justice in VI. 32 (*Âtmaupamyena sarvatra*) and on Temperance in VI. 17 (*Yuktâhâra vihârasya*). Yet, the following remarks of Deussen on the subject of the ' duties ' mentioned in the Upanishads may be read with advantage, as they must also apply to the Bhagavad-Gîtâ, which is as good as a summary of all the Upanishads

"Europeans, practical and shrewd as they are, are wont to estimate the merits of an action above all by its objective worth, that is, by the resultant profit for neighbours, for the multitude, or for all men. Amongst the ancient Indians whose consciousness of human solidarity, of common needs and interests, was but slightly developed, the sense of the objective worth of moral action (that is, the worth it possesses for others) is very inferior to ours, while their estimate of its subjective worth (that is, its significance for the actor himself) was advanced to a degree from which we may learn much. In this sense the ethical system of the Upanishads concerns itself especially with the subjective interpretation of moral action and less with the external results, although this latter consideration is by no means absolutely wanting, but is merely subordinated to the first.. Where Ethics found so little external work to do, they could give the more undivided attention to the internal, in the spirit of the Proverb

In thyself know thy friend,
In thyself know thy enemy (B G VI. 5)

The strife with this internal foe is *Tapas* (asceticism), the victory over it *Nyâsa* (self-renunciation), and in these are contained the two fundamental ideas around which the ethical thought of the Upanishads moves."

In Shri Bhāgavata¹ we are forbidden to pry into the secrets of others be they in the form of merits or sins. If we however happen to observe any merit in ourselves we are asked to regard it as a favour of God and be thankful to Him. But we ought to scrutinize carefully everyone of our sins and feel for them so that by the contact of the Holy Names of God we repent and the prayers we offer they may all be burnt down to ashes. But when our Chitta or Conscience thus purified realizes the Self no sin can possibly touch us (*Sarvam jnana plavenaiva trijnam santarishyasi*—B G IV 36)

Lastly as God is an All pervading Infinite Being it is evident that His worshippers cannot be different or separate from Him for if they were so He would be everything minus the Self of the worshippers and thus cease to be considered Infinite. It is for this reason that the Vedas not only condemn the worship of other Gods but also the dualistic worship of the God of Gods (*Atha yo nyam devatamupaste'nyo savanyo hamasmiti na sa veda yathā pashuh*) and that in Shri Bhāgavata we are strictly warned not to exclude ourselves from the idea of God when we offer our salutations to Him (*Pranamedananyah*). Nay even Arjuna himself in Chapter XL 40 of the Bhagavad Gita actually makes obeisance to Shri Krishna in a similar way (*Namah purastādatha prishitataste etc*). The dualistic worship of

1 *Of* Ounadosha drishurdosho gunastubhayavarjitah—XI 10 46

Tatte nukampām susamikshyamāno—Hodakuni asi kutasta kīmanā
tijavari Hiranaṁba hutashanā / jasi amangala chittahi ghāṇti sakala pītaka
bhjachi jūti || *V mana Pandita*

2 *Of* Aspirants to a philosophic religion turn as a rule more hopefully nowadays towards Idealistic Pantheism than towards the older dualistic theism in spite of the fact that the latter still counts able defenders.—*Pragmatism by W James*

the Personal God, however, is allowed in the case of the *Jyñâsu* or *Mumukshu*, the Lover who seeks for Knowledge or Freedom, because he has full faith¹ in the doctrine that the Self is God and such worship enables him to realize the truth (*Prithaktvena*—B. G IX. 15), and also in the case of the Lover with worldly desires (*Ârto*—B. G VII 16), because thereby, abandoning the other Gods, he approaches only the Personal God, Whose contact begets in him, in due course, a disgust for sense-objects and a keen desire for Knowledge and Freedom

1 *Of Advaita heñ nigamasiddha kbareñ tathâpi / nâhiñ mālâ anubhava
svasukhâsvarupīñ // To Ishvarâ mājā ghado mhanavuni Devâ / jyñâsu
sevala tayâsa phalela sevâ // Brahmastuti*

CHAPTER I

(PRATHAMODHYĀYAH)

SYNOPSIS—*At the request of Dhritarashtra (Dharmakshetre Limakurvata Sanjaya-I 1) Sanjaya describes to him the condition of both the armies (Drishhtvatu Pāndavanikam Jayanudayan-I 2 19) and tells him that when Arjuna asked Shri Krishna to stay the chariot and save his own people arrayed in battle (Atha vya vasthutan sarvaubandhuna asthutan-I 20 27) he was over-shadowed with the delusion that he should not kill his own kinsmen relatives and preceptors and having said O Krishna! I am not going to fight for fear of incurring sin he sat down quietly on the seat of the chariot and let fall his bow and arrows (Kṛipayā parayā vishṭo shoka sañvigna mānasah-I 28 47)*

O Blessed Lord of this Universe! be now pleased to impress fully on the mind of the readers of this Commentary who may be candidates for Knowledge how by the miraculous power of Thy Divine Will Thou didst cause the adamant heart of the dauntless warrior Prince Arjuna to melt in a moment like wax so that they may rest assured that by cultivating Thy Love they too when their turn comes would all of a sudden feel a similar disgust for sense-objects Thy votaries¹ though attracted by pleasures and unable to

¹ *Of* Bidhyamanopi madbhakto vishayairajitendriyah / prāyah pragalbhayā bhaktyā / vishayam bhibhuyate // *Śhrī Bhagavata* XI 14 18

field of Kurukshetra mentioned in the opening lines of our poem. At this juncture, Krishna Dronpāyana alias Vyāsa a relative of both parties and endowed with more than human powers presents himself before Dhritarashtra the father of the Kauravas who is stated to be altogether blind. Vyāsa asks Dhritarashtra whether it is his wish to look with his own eyes on the course of the battle and on Dhritarashtra's expressing his reluctance Vyāsa deputed one Sanjaya to relate to Dhritarashtra all the events of the battle giving to Sanjaya by means of his own superhuman powers all necessary aids for performing the duty. Dhritarashtra who was very anxious to know what happened on the battle-field asks therefore the following question to Sanjaya as soon as he met him after the battle had begun.

धृतराष्ट्र उवाच—धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सव ।

मामका पाण्डवाश्चैव किमकुर्वत सजय ॥१॥

“(Tell me) O Sanjaya! what did my own (sons) and those (who may be called) of Pandu too do, when they met face to face eager for war on the holy field of Kurukshetra!

Here Dhritarashtra means to say— O Sanjaya! you have been specially entrusted with the beneficent task of communicating to me the events of the battle since you have as your very name shows completely won over all your likes and dislikes and are the fittest person to give me nothing but correct and impartial news. I call the field Kurukshetra because my ancestor Kuru

1 This is a plain lying between the Jamna and the now dried up river Sarasvati around Hastinapura on which the present City of Delhi is situated.

— Samyakprakārena rīgadvēśhādidoshāṅjayaṁ ānu Sañjayaḥ.

actually tilled the land (*kshetra*) once with a plough in his hand, and I use the epithet *holy* (*dharma*), because the Shrutis¹ say that it was a place where the Gods in former times performed their sacrifices (*Yajnas*). On this *holy* field (*Dharma Kshetra*), should it not have occurred to such a *holy* and scrupulously religious man as Dharmarâja, the eldest of the Pândavas, that every one of my hundred sons, the Kauravas, is born of my own seed, whereas all the Pândavas are only the putative² sons of Pandu and have no claim whatever to the estate of Kuru?" This is the force of '*Mâmakâ eva*' and '*Pândavâschaiva*', which Sanjaya understood properly, as may be judged from the suitable reply³ given by him at the end of the Gîtâ to the effect that success, fortune and eternal justice are on the side which has the support of Shri Krishna. For the present, however, he answers only the question 'What did they do when they met with the desire of fighting (*samavetâ yuyutsavaḥ kumakurvata*)?', directly asked to him.

संजय उवाच दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

"No sooner did the king Duryodhana see the army of the Pândavas drawn up in battle-array than he approached the Preceptor (old Dronâchârya) and addressed (these) words :"

1 Of Yâdûnu Kurukshetram devânâm deva yajanam sarveshâm bhutânâm Bhrama sâdanamiti Jâbîla Shrutiḥ //

Of Kurukshetram vai devayajnamiti Shatapatha Shrutiḥ //

2 Of Arjuna's great-grand mother was a fisher-maiden married to a king, that king's sons died childless, and Vyâsa was called in, in order to raise up children to be the heirs of the monarch who was dead. And of these children, thus born, Pandu had so acted that he too was not the father of his so called sons, who were born of Kuntî and Mâdri by the touch of the Devas—*Hinte on the Study of the Bhagavad-Gîtâ by Mrs Annie Besant*

3 Of Yatra yogeshvârah Krishno &c—B G XVIII 78

पर्येता पांडुपुत्राणामाचार्य मर्त्या चमूम् ।
व्यूढा दृपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

Behold O Preceptor I, this vast army of the sons of Pandu marshalled by your wise pupil (Dhrishtadyumna) the son of (our enemy) Drupada

The full meaning of the verse is— I consider Dhrishtadyumna¹ (*Drupada putra*) to be indeed a man of wonderful talents (*dhimatā*) because you yourself now realize O Preceptor (*Āchārya*)! the folly of your simplicity in giving him knowledge of which he does not hesitate to make use in preparing this very great band of foes (*etam mahatam chamum*) to take even his own teacher's life! However since what is done cannot be undone do not at least allow yourself to be deceived again Mark well (*pashya*) the quality and number of troops marshalled by your pupil (*vyudham tava shishyena*) on the opposite side (*Pandu putranam*)

अत्र शूरा महेष्वासो भीमार्जुनसमा युधि ।
युयुधानो वीराश्च द्रुपदश्च महारथ ॥ ४ ॥
धृष्टकेतुश्चेकितान काशिराजश्च वीरवान् ।
पुलितुक्तिभोजश्च शैब्यश्च नरपुंगव ॥ ५ ॥
युयामन्युश्च विक्रान्त उत्तमौजाश्च वीरवान् ।
सोमद्रो द्रोपदेयाश्च सर्वे एव महारथा ॥ ६ ॥

‘ (Lo !) herein heroes mighty bow men the equals of Bhīma² and Arjuna in war—Yuyudhāna³ Virāta⁴

1 Of Teman tamārī shatru Drupadāno putra te tam ro shishya thā vidya lai gayo no tame tene shatru jāni na shakya mate te kharo buddhimāna have lo teja + m ne Gurune marava āvya chhe—*Drivedi*

Bhima Arjuna and Yudhishtira or Dharma were the three sons of Pandu by his first wife Kunti

3 Better known as Satyaki He was the Charioteer of Shri Krishna

4 Father in law of Arjuna's son Abhimanyu

and Drupada¹, 'the master² of a great car'; Dhrishtaketu³, Chekitâna⁴ and the gallant king of Kâshi; Purujit⁵, the Kuntibhoja⁶, and Shaibya⁷, the most eminent among men, Yudhâmanyu⁸, full of prowess, Uttamaugas⁹, the valiant, (Abhimanyu) the son of Subhadrâ¹⁰ and Draupadi's sons¹¹ 'all masters of great cars'."

Duryodhana now hastens to give a more encouraging description of the warriors on his side, lest the glowing account of the enemy's army might cause the Old Brahmana to despair and feel that their own strength, though superior, was being undervalued

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्प्रवीणिमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजय ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

1 The King of Pâncâlâ and the father-in-law of the Pândavas

2 A warrior proficient in military science, who single-handed can fight (a) ten thousand archers is a Mahârathah (b) innumerable archers is an Atrathah and (c) one archer only is a Rathah. One who is inferior to a Rathah is called an Ardharathah

Of Ekodashasahasrân yodhayedyastu dhanvânâm /

Shastrashâstra pravinascha mahâratha itî Smritah //

Amâtanyodhayedyastu samploktô'rathastu sah- /

Rathastvekena yo yoddhâ tannyunordharathah Smritah //

3 The son of Shishupâla.

4 A prince of the Vrîshnis

5 The foster-brother of Kunti and the maternal uncle of Yudhishtira

6 This was the family name of Purujit

7 A prince of the Shibi race.

8 & 9 Princes of the Vrîshnis

10 Shri Krishna's sister married to Arjuna

11 Draupadi was the common wife of the five Pândavas. She had a son Prativindyah by Dharmarîja, Sutasomah by Bhîma, Chitrasenah by Arjuna, Shatanikah by Nakula and Shrutakutib by Sahadeva

अन्ये च पदान् द्रुप मध्ये त्यक् जीविता ।
 ॥ नारात्रप्रहरणं सप्त युद्धविताम्दा ॥ ९ ॥
 अपर्याप्त तदस्मान् बल भीष्माभिरक्षितम् ।
 पर्याप्त त्विदमेतेन बल भीष्माभिरक्षितम् ॥ १० ॥

* And now O best of the twice born men ! know the foremost on our side, the leaders of my army : these I will name to you for your clear understanding yourself and Bhishmo¹ and Karna and Kripo³ victorious in (many) battles; Ashvaththaman⁴ and Vikarna and also Somadatta's son (Bhurishrota) and many more heroes who have renounced their lives for my sake who wield diverse weapons and are all well skilled in war. Thus our own army which is protected by Bhishma is unlimited⁶; while this army of theirs which is protected by Bhima, is limited only.

Here he draws the attention of Dronachârya (*nibodha duryottama*) to the foremost Kauravas (*asmâkam tu nishushthaye*) the leaders of his army (*ayakâ mama*

1 The son of Gandi, and the common grand father of the Kauravas and Pandavas

2 He was the son of Kunti born before her marriage to Pandu. It was not until Karna had been slain in battle that Kunti disclosed the truth regarding the former's birth. She kept this matter a secret under the instructions of Shri Krishna. The Pandavas felt very much afterwards for having unconsciously killed their own brother.

3 Brother in law of Dronacharya.

4 The son of Dronacharya.

5 One of Duryodhana's brothers.

6 Duryodhana's forces comprised 11 divisions (*Akshauhinî*) whereas Yudhishtira's only 7. Each division consisted of 21870 cars an equal number of elephants 109350 infantry and 6610 cavalry.

7 When the army of the Pandavas was drawn in battle array in the form of the thunder bolt (*Fayra*) on the first day by Dhrishtadyumna Bhima was stationed in the centre to protect it.

samnyasya), and even names them for his information (*sañjnârtham tânbraviṃt te*) Some of them, he says, like the Âchârya himself (*bhavân*), have been invincible in war (*samitinjayah*) and other gallants, not a few (*anye cha bahavah shurâ*), expert in the use of weapons and in military tactics (*nânâshastra praharanâh yuddhavishâradâh*), have given up their lives for his sake (*madarthe tyaktajivitâh*) His own army (*tadasmâkam balam*) protected (*rakshitam*) by Bhîshma, he regards as unlimited (*aparyâptam*), whereas that of the enemy (*idam eteshâm balam*) protected (*rakshitam*) by Bhîma, as limited only (*paryâptam tu*), and says to himself "What is Bhîma, that uncastrated bullock, before Bhîshma, the king of heroes, whose death even is in his own hands? We are sure to win! Yet, in order that we may not lose the game through overconfidence, let me give my men one important warning"

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

"Therefore, standing firmly in all your respective stations¹ do ye all protect Bhîshma alone."

To make the meaning more clear, he may be supposed to have said—"Let every one of you (*bhavantah sarva eva hi*) guard properly the position assigned to him (*ayaneshu cha sarveshu yathâbhâgamavas-thitâh*) so as to frustrate the attacks of the enemy in all directions, and at the same time keep an eye on Bhîshma (*Bhîshmamevâbhirakshantu*), a hair of whose head is not to be allowed to be touched under any circumstances. Just as all the inmates of a house, that gives them shelter against the heat of the sun and the inclemency of the cold weather, unite their utmost efforts in protecting it,

¹ *Ayana* means *lit.* 'the way of entrance into a Vyûha or phalanx'

equally so it is incumbent on us all to watch, with jealous care over Bhishma on whom depend our safety and success. Saying this Duryodhana observed silence but he found to his great satisfaction (*tasya sañjanavanharsham*) that his words had produced a wonderful effect on the mind of Bhishma as may be seen from the following verse

तस्य सजाय दुर्योधनपुत्रः पितामह ।
सिंहनादं विनद्योच्चैः शस्त्रं दध्मौ नतारयात् ॥ १२ ॥

Then to cheer Duryadhana the grand sire the glarious Bhishma the oldest of the Kauravas roaring aloud like a lion blew his conch '—

The result of this is described thus —
ततः सारथाश्च मेघश्च पणवानकगोमुखा ।
सहस्रैवान्यहन्यत स राक्षस्तुमुहोऽमरात् ॥ १३ ॥

Then¹, all of a sudden conches and kettle drums labors and horns and trumpets blared farth; and the din was tumultuous

So far Sanjaya gives an account of the Kauravas. He now turns to the Pândavas

ततः श्वेतैर्हस्ते युक्ते महति स्यदने स्थितौ ।
माधव पाण्डवश्चैत्र दिव्या शस्त्रौ प्रदध्मतु ॥ १४ ॥
पाचजय हृषीकेशो देवराज धनजय ।
पाद् दध्मौ महाराज भीमकृष्ण वृषोदर ॥ १५ ॥
अनंतविजय राजा कुतीपुत्रो युधिष्ठिर ।
नकुल सहदेवश्च सुवोपमणिपुष्पको ॥ १६ ॥
कारयश्च परमेष्वाण शिशुडी च महारथ ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजित ॥ १७ ॥

1 Cf. Terjūja shafkha bheri panava ānaka gomukha ityādi ekāka gāṇi rabyāṇi temano shabda ghano tumula (duhsaba) thāi rabyo.—*Deceedi*

दुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौमद्रश्च महाबाहुः शंखान्दध्मुः पृथक् पृथक् ॥१८॥

“ Then, Mâdhava (Lord of Illusion, Shri Krishna) and the son of Pandu (Arjuna) too¹ (the same), seated in a grand chariot drawn by milk-white steeds, blew their divine conches. Hrishikesha (lit. ‘Lord of the Senses,’ Shri Krishna) blew the Pânchajanya², and Dhananjaya (lit. ‘Lord of Wealth’, Arjuna) the Devadatta³, (lit. God-given) and the wolf-bellied⁵ (Bhima) of terrible⁶ deeds blew his mighty conch Paundra (called ‘Arundinea’ by Schlegel and ‘a long reed-conch’ by Arnold). King Yudhishtira, the son of Kunti, blew the Anantavijaya (lit. endless victory), and Nakula and Sahadeva⁷ the Sughosha (lit. dulcet-tone or sweet-sounding) and Mani-pushpaka (lit. jewel-blossom), respectively. And that excellent bowman, the King of Kâshi, and the Master of a great car, Shikhandi⁸, and Dhrista-

1 Sanjaya wishes to show here that although Mâdhava and Pândava are two separate forms in appearance, yet both are one, ‘Mâdhava eva Pândava’ The suffix *eva* is to be applied to Mâdhava and *cha* to Pândava

2 So called because it was made from the bone of the giant Panchajanya slain by Shri Krishna to recover from him the son of his Guru Sandipani, whom he had taken to the bottom of the waters where he had gone to bathe.

3 Cf. Digvijayane smaye jene sarvane haravidhana hri lidheluñ —
Dvivedi

4 Presented to Arjuna by Indra in consideration of the assistance he rendered him in a fight with the Dînavas

5 So named because he could very easily digest an unusually large quantity of food

6 A reference is here made to his drinking off the blood of Dushshāsana when he pulled Draupadi by the hair

7 Pandu's sons by his second wife Mâdri

8 A son of Drupad who is said to have been miraculously changed from a woman into a man. He slew Bhishma who refused to return his blows as he had once been a woman.

dyumna Virāṭa and Satyaki the unsubdued, and
Drapada and Draupadi sons and the mighty armed
son of Subhadra O King of the Earth blew their
several conches from all sides

Sanjaya describes in the next verse the effect of
that most dreadful uproar

त पौर्ये धातुमिव । ददमांति च । १९ ॥
न तस्य कृमिर्न किं ॥ १९ ॥ १९ ॥ १९ ॥ १९ ॥

'That dreadful din rent the heart of the Kauravas
as it caused heaven and earth to reverberate

I spoke even the leaves of the Dhritarashtra
party Yet after a little while they took courage and
were again ready to fight So Sanjaya continues

अथ पश्यति तदा द्रुपः पाण्डुपुत्रं विभ्रतः ।
मृगं व्यसयोधुं पश्यन् पश्यन् ॥ २० ॥
हृषीकेश तदा पाण्डुपुत्रं विदमां मां गतः ।

Then observing that the Kauravas were standing in
order of battle and the showers of missiles
beginning to fall fast, the sage bannered Pāṇḍava
(Arjuna) raised his bow and addressed, O King of
the Earth, these words to Irishikēśa (Lord of the
Senses Śrī Kṛishna) :

म १९ ॥ २० ॥ — मे । योग्यं योग्ये रथे ॥ २० ॥ २० ॥
यायदेतापि रथेऽहं यो-वामा । यमि ॥ २१ ॥
यै मया मया । यममि ममि ममि ॥ २२ ॥
यौ मया मया । यमि ममि ममि ॥ २३ ॥
यायदेतापि रथेऽहं यो-वामा । यमि ॥ २४ ॥

1 C/ La 'Hajjara' Jal I afa Harurina ebae —/Hie-11

‘O Achyuta¹ (lit. unchanging or undegraded)! stay Thou my chariot between the two armies, while I scrutinise those who are standing here, longing for battle, and with whom it is my lot to fight in the labours of this war; (and while) I gaze on those gathered here and about to engage in battle (through compulsion), desirous (simply) to please in battle (Duryodhana) the evil-minded son of Dhritarâshtra.”

In the last two verses Arjuna makes a distinction between the two classes of soldiers (1) *Yoddhukâmân*, those athirst for war and (2) *Yotsyamânân*, those about to fight against their wishes, like Bhîshma, who himself once said² to Dharmarâja that man was a slave of his interest, and that he himself was bound to Duryodhana by his wealth. Arjuna is very much annoyed with Duryodhana whom he calls *evil-minded* (*dur buddhe*), because he knows him to be the cause³ of this fierce contest which he now hated from the bottom of his heart! Why should it be so? Did the struggle arise all of a sudden or was it a premeditated one? Was not Arjuna, a true bold Kshatriya, free from all feelings of tenderness in matters where one's right or prestige was concerned? Sanjaya solves the difficulty by calling Shri Krishna Hrishikesh or Lord of the Senses in the only two places in which his name occurs upto this time in the dialogue. His object is to reveal the important fact that the moment Shri Krishna

1 Cf Je desha kâla vastuh karuna / nâhiñ prachyavana (patana) jayâsi || *Chitsadânandalahari*

2 Cf Arthasya purusho dâso dâsastvartho na kasyachit / iti satyam mahîrâja ! baddhosmyarthena Kauravaih ||

3 Because although Bhîshma and other good people openly and fearlessly tried to dissuade him from his sinister purpose, he did not listen to them at all

became the charioteer at the request of Arjuna, He as the Merciful Lord of the Senses (*Hrishikesh*) along with the chariot took charge of his senses also. It is Shri Krishna, therefore Who causes Arjuna to say 'O Lord! halt the car' and so on. As we proceed we shall find further proofs in support of this statement. Sanjaya continues—

सजय उवाच—पथमुक्त्वा हृषीकेशो गुडाकेशेन भारत ।

सेनयोर्मध्ये रामपत्नित्वा रथोत्तमम् ॥ २४ ॥

भोष्मद्रोणमुसत सर्वेराच महानिताम् ।

उवाच पार्थ पर्यैतान्समवेता तु निति ॥ २५ ॥

* Thus addressed by Gudākesha¹ (Lord of Sleep Arjuna) O Bhārata (Descendant of Bharata who was the son of Dushyanta and Shakuntalā and the common ancestor of both Pandavas and Kauravas)! Hrishikesh (Lord of the Senses Shri Krishna) having halted that extraordinary² chariot between the two armies directly facing Bhishma and Drona and all the rulers of the earth exclaimed 'Behold O Pārtha (Arjuna, son of Prithā which was another name of Kuntī)! these assembled Kauravas

Sanjaya again names Shri Krishna as Hrishikesh and Arjuna as Gudākesha. The same two names have also been used for both of them in Chapter II Verse³ 9 to show that it is not possible to expect from a person of the calibre of Arjuna who had entirely overcome sleep or doubt that he should be so effeminate as to allow

1 Of Gudākesha etale gudāka n drā tenā isha sarvadāgrat no j grāt—tatpara evā Arjuna—*Delred*

So called because it was presented by Agni the God of Fire and the charioteer was Shri Krishna Himself.

3 Fromuktva Hrishikesham Gudākesha Parantapah /

himself to be moved at such a critical time, and that he should withdraw from the battle-field like a coward at the sacrifice of his unblemished reputation in this world and his bright prospects in the world to come, unless we believe that he was acting under an inspiration¹ from a Superior Power over which he had no control. What could then be the object of the Lord in troubling Himself thus? Nothing but to take this opportunity to prepare the ground for the sowing of the seed of Knowledge and Love, which would be a source of Eternal Bliss not only to His friend and kinsman, but also to the whole world. Instead of calling Arjuna by that usual familiar name, Shri Krishna calls him Pârtha (Prithâ's son), the sound of which word, as it penetrated through the ears into the deep recesses of the stern and obdurate heart of the warrior, served by its Divine influence to dissolve the whole mental frame in a moment, like the electric spark, into one single maternal feeling of pure tenderness and sympathy for his own people. Such is the miraculous power of the word of God! In his commentary on the eleventh Skandha (division) of Bhâgavata, the poet and philosopher Ekanâtha makes the penitent Bhikshu say² that at what time, in what place and under what circumstances the Almighty Father shows His Mercy is a mystery to all! The magic effect of the Divine

1 *Of Pârthâ mhrmonî Ghananilâ / mhanē toñ phure buddhichî kala /
Yathârtihadîpikâ*

And now it is shown to his vision by the Divine Charioteer, placed sensationally before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being—*Essays on the Gîtâ by Babu Aurobindo Ghose*

2 *Parî kone kâlēñî kone deshñî / kona samaya visheshñî / Harî
krpâ karito kaishî / heñî konâsî kalēñî //*

spell on Arjuna is vividly described by Sanjaya in the following two verses and a half

तत्राह रमिष्यतां पापं पित्राद्यपिनाममान ।
 जाचायै मातुः । ब्रानून पुत्रा गीता सगाम्नाया ॥ २६ ॥
 अयुक्तान्मुक्तं क्षिप्रं मेनयो नयोरपि ।
 तासमास्थि सवैरपि सया अध्वन्यमिना ॥ २७ ॥
 एतास पर्यादिषो विषीदन्ति ममयो ॥

- * There Bārtha (Prithā's son Arjuna) saw standing in both armies sirens¹ and grand sirens preceptors² maternal³ uncles brothers⁴ sons⁵ grandsons comrades, fathers in law⁶ as well as friends⁷, seeing all these kinsmen standing arrayed Kaunteya (Kuntī's son Arjuna) moved by deep compassion uttered these words in a despondent mood

Arjuna thus influenced says —

अहंन ज्ञाच—दृष्ट्वेममवतनं दृष्ट्वा युयुत्सु समुत्थितम् ॥ २८ ॥
 सीदन्ति मम गानाणि मुग्नं च परिजुष्यति ।
 वेपथुश्च शरीरे मे रोमहृत्क्षय जायते ॥ २९ ॥
 गादीय श्रसते हस्मात्पथं यैव रिदपते ।
 न च तामेवमव्यातु ममतीव च मे मन ॥ ३० ॥

Seeing these my people O Krishna¹⁰! standing arrayed anxious to fight, my limbs fall me my mouth is quite dried up, my body quivers and my

1 Bhāratīra and others. 2 Bhīshma, Gourakṣa and others. 3 Kṛpachārva, Droṇachārva and others. 4 Gāndhārī, Shākuni and others. 5 Yudhishtira, Duryodhana etc. 6 Abhimanyu. 7 Ashvatthāma Jayadratha etc. 8 Drupada etc. 9 Virata etc.

10 O' Bhāratīchy dūshakāṁ karṣhita / mhanontī Krishna nāme boliyatu // Pāṇasīla Sūta

Bhaktā dukhane dura karavāmi — Dṛi edī

hair stand on end, the Gāndivā¹ slips from my hand and my skin burns all over, I cannot stand upright and my brain whirls in frenzy."

So far, Arjuna gives an account of the state of his body. Now, he proceeds to describe the state of his mind.

निमित्तानि च पश्यामि विपरीतानि केनच ।
 न च श्रेयोऽनुपश्यामि त्वा स्वजनमोहे ॥ ३१ ॥
 न काश्चे विजयं कृणु न च राज्यं मुञ्चानि च ।
 किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥
 येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
 न मेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः व्यालाः संबंधिनस्तथा ॥ ३४ ॥
 पतन् हन्तुमिच्छामि घ्नोऽपि मधुसूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

"I see, O Keshava- (One Who loves and is loved by both Brahmā and Shiva) !, adverse¹ omens and I do not foresee any good in killing my kith and kin in the battle. (For) I have no desire for victory, O Krishna!, nor kingdom, nor pleasures: what is the crown to us, O Govinda²!, what enjoyments

1 The bow presented by Agni (God of Fire) along with the chariot in return for the Khindava Forest given to him

2 Of Ko Brahmā śrīṣṭīrartī śhorudrah sāṁhrtā taa vityannakampatayī gachhatitadvyutpatteh

Ka=Brahmā, Ish=Mahādeva, me Va=Inanda īpanīra—*Dīptā*

3 'Such as the appearance of vultures, cars moving without horses &c'

4 Of 1st 'go' shabdeṁ sarva indryeṁ jāna / tyācheṁ tuṁ adhishthāna jānatū tuṁ // *Ranganātha Sūmi*

Arjuna calls Krishna by the name of Govinda because being a witness of the senses he can verify the truth of his utterances

Govinda=Indryone kṛbaje rākhanū —*Dīptā*

or even life? Even those for whose sake we desire anverelgnty enjoyments and pleaasures stand here marshalled in battle abandoning life and wealth—preceptors fathers sons as well as grand fathers maternal uncles fathers in law, grand sons brothers in law as also other relations. These I do not wish to kill though (I am myself) killed O Mndhusudana¹ (Slayer of the demon Madhu) even for the sake of the dominion of the three worlds; how much less then for this earth?

When Arjuna said this it occurred to him that Shri Krishna might urge that according to the Shastras there was no sin in killing felons. He therefore defends himself thus —

निहत्य धार्तराष्ट्रान् का म्रीति स्याज्जनार्दन ।
पापमेवात्रयेदस्मान्हत्यैतानाततायिन ॥ ३६ ॥

¹ Killing the sons of Dhritarâshtra what joy, O Janârdana (Destroyer of the people) I shall be ours? Killing these wicked ones we shall but commit sin.

Here Arjuna means to say— If we follow Manu I admit that the Kauravas who set fire to the wax house who administered poison to Bhîma who raised their weapons against us who deprived us of our land and wealth and last but not least who grossly insulted that model of a woman the chaste Draupadi assuredly

¹ By using this word Arjuna shows that as Lord of the Universe it is His duty to kill the wicked and protect the virtuous.

Of Agnido garadaschaiva shastrapânirudhanâpabâh /
Kshetrâdâharaschaiva shadeto hyâtatâyinah //
Âtatâyina mâyântam hanyâdeva vichîrayan /
Nâtatâvivadho dosho hanturbhavadî kashchanâ // *Manu Smriti*

fall in the category of wicked¹ persons and deserve nothing short of death. This is, however, a principle of politics² and not of religion which forbids cruelty³ of all kinds without distinction. Again Yâjñavalkya himself, the spiritual guide of Janaka, the king of the Jnânis, says⁴ emphatically that the authority of religion is superior to that of politics. How can I have then the heart to do a thing which is sinful in the very⁵ eyes of the

1 The six classes of âtâtîyina (wicked persons) given above are (1) an incendiary, (2) one who administers poison, (3) one who assaults another—weapon in hand, (4) one who destroys property, (5) one who robs another of his wife, (6) or his fields. The Smṛiti says that there is no sin in killing them.

2 The following passage from Newman's Sermons will enable the reader to understand easily the reasoning of Arjuna.—“There is no act on God's part, no truth of Religion, to which a captious Reason may not find objection and in truth the evidence and matter of Revelation are not addressed to the mere unstable Reason of man, nor can hope for any certain or adequate reception with it. Divine wisdom speaks, not to the world, but to her own children, or those who have been already under her teaching, and who, knowing her voice, understand her words, and are suitable judges of them. These justify her.” In the text, then a truth is expressed in the form of a proverb, which is employed all through scripture as a basis on which its doctrine rests, viz., that there is no necessary connection between the intellectual and moral principles of our nature. No one can deny to the intellect its own excellence nor deprive it of its due honours, the question is merely this, whether it (i.e., the secular reason, or reason as informed by a secular spirit or starting from secular principles, as for instance Utilitarian or Political, Epicurean or Forensic) be not limited in its turn as regards its range, so as not without intrusion to exercise itself as an independent authority in the field of morals and religion.

3 Cf Na hūṣyâtsarvabhūtāni—*Śruti* Ahūṣā paramo dharmah—
Sa eva pīṣṭhatamo yaḥ kuryât kulānāṣhanam Phalato'picha yat kṛmanān-
rthenānubadhyate kevala prathetutvāttaddharma itī kathyate

4 Smṛityorvirodhe nyāyastu balavānvyavahārataḥ / arthashāstrāttu
balavaddharmashāstramiti sthitiḥ || *Yâjñavalkya Smṛiti*

5 Cf Asvaigyam lokavidyastam dharmamapyâcharenna tu || *Smṛiti*.
Yadyapi shuddham lokaviruddham / nâ karaniyam nâ charaniyam—
Shankarâchârya.

people? Thou art the Dispenser of Justice and it is incumbent on Thee to destroy the wicked for which reason I call Thee Janardana but it would be righteous and becoming on our part to leave them to suffer the (evil) consequences of their actions in the natural course His defence continues —

तस्मान्नाहं यय हन्तु धार्तराष्ट्रांस्वराधयान ।

स्वजनं हि कथं हन्ता सुखिनं स्वयम् माधव ॥ ३७ ॥

Therefore, it ill behoves us to kill our kinsmen the sons of Dhritarâshira For how killing our relations shall we be happy O Mâdhava !

After saying this he whispers to Shri Krishna in his own heart— I call Thee Mâdhava because Thou art the Lord of this Mayâ or illusion and Thou knowest all my thoughts and feelings If however Thou thinkest it fit to blame me for entertaining such uncalled for thoughts when the Kauravas themselves are entirely indifferent about their own interest with Thy permission I will offer the following reasons for the same

यद्यप्येते न परयति लोभोपहतचेतसः ।

कुलक्षयस्तदोष मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न क्षेयमस्मामि पापादस्माद्विचतितुम् ।

कुलक्षयस्तदोष प्रपरयन्निर्जनार्दन ॥ ३९ ॥

Although their reason being overcast with avarice they do not see the crime of making a family extinct and the sin of hatred to friends how should not we know to turn away from that sin O Janardana (Destroyer of the people) ! since we do see (plainly) the evils resulting from the extinction of a family

Arjuna enumerates the evils which he anticipates in the next five verses —

कुलक्षये प्रणश्यंति कुलधर्माः सनातनाः ।
 धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥
 अधर्माभिभवात्कृष्ण प्रदुष्यंति कुलस्त्रियः ।
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥
 संकरो नरकायैव कुलभानां कुलस्य च ।
 पतंति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४२ ॥
 दौषैरेतैः कुलभानां वर्णसंकरकारकैः ।
 उत्साद्यंते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥
 उत्सन्नकुलधर्माणां मनुष्याणां जनादन ।
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

“When a family becomes extinct its eternal¹ traditions are destroyed; the traditions being destroyed, Lawlessness prevails over the whole family. As a result of the prevalence of Lawlessness, O Krishna!, the women of the family become corrupt; women becoming corrupt, O Vârshneya (Descendant of Vrishni)!, there arises a mingling² up of castes; that intermingling drags to hell the destroyers of the family and the family itself; for, when deprived³ of the offerings of rice-balls and water, their dead ancestors (the Manes) fall headlong. By these misdeeds of the destroyers of families

1 Here Arjuna refers to the Bhâgavata Dharma, viz., the path which leads to God

2 Cf Vyabhichârena varnânâmavedyavedanenacha / svakarmanâmcha tyâgena jâyante varnasankarâh // *Manu Smriti*

Confusion or mingling up of castes is caused by committing adultery, by improper marriage connections and by the neglect of one's duties enjoined by the Scriptures

3 This refers to the periodical offerings called the Shrâddha ceremonies which reach the dead ancestors, only if they are made by legitimate offspring. But as there are no qualified persons to perform them, the ancestors have to suffer

which cause confusion of castes, the / immemorial traditions of castes and families are extinguished And we have heard O Janârdana (Destroyer of the people) 1 that the nboe of men whose family traditions are wiped out is everlastingly in hell

What Arjuna wishes to impress here on the mind of Shri Krishna is that when experienced Jnanis like Bhishmacharya fall in battle (*kulakshaye*) the Bhâgavata Dharma which he calls Sanatana Dharma (*kuladharmah sanâtânâh*) the most important element of which is the offering or sacrifice of disinterested (*nishkama*) actions to God will cease to exist (*pranashyanti*) This (*dharme nashite*) would necessarily lead the survivors to Godlessness (*kulam kritsnam adharmo bhûbhavatyuta*) which is sure to cause the women to go astray (*pradushyanti kulastriyâh*) and produce a confusion of castes (*jayate varnasankarah*) This (*saukaro*) must in its turn put a stop to the daily and periodical rites and ceremonies (*luptapîndodakakriyâh*) as well as other obligations insisted upon by the religious moral and social codes handed down from times immemorial (*jaladharmah kuladharma shashvatâh*) and consign the non observers of Law for ever to hell (*narake nyatam vâso bhavati*) All these evils especially the last touched his (Arjuna's) heart deeply and with a firm resolution not to touch a weapon he gives vent to his feelings thus —

1 A reference is made here to the *nitya* (daily) and *naimittika* (periodical) duties assigned to each caste and family from times immemorial

* Of Sincere Sacrifice consists in dedication of good thoughts and actions of righteous philanthropists *Yasna XXXIV 2—Light of the Avesta and Gâthas*

—Hetuka athava abhetuka / vaidika laukika svâbhavika / Bhagavanti narpe sakalika / yâ nauva dekha Bh gavata Dharma // *Ekanatha Bhagavata*

अहो वत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हंतुं स्वजनमुद्यताः ॥ ४५ ॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तस्मै क्षेमतरं भवेत् ॥ ४६ ॥

“Aho, Alas !, we are engaged in committing a grievous sin, since we are trying to kill our own kinsmen from greed of the pleasures of sovereignty. It would be far better for me if the sons of Dhritarâshtra, weapon in hand, were to kill me, unresisting and unarmed, in the battle.”

Sanjaya now tells Dhritarâshtra what Arjuna did after he had said this

संजय उवाच एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य शस्त्रं चापं शोकसंविन्नमानसः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादेऽर्जुनविपादयोगो नाम् प्रथमोऽध्यायः

“ Having thus spoken on the battle-field, Arjuna, with a mind overpowered by grief, sank¹ on the chariot seat, flinging away his bow and arrows. Thus ends the First Chapter entitled ‘the Yoga of the Dispassion of Arjuna’ in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gîtâ.”

Shri Krishna has thus, by means of the words “Behold, O Pârtha !, these assembled Kauravas” (*Pârtha pashyâtânsamavetân Kuruntî-B G I 25*), succeeded in preparing the ground for the sowing of the seed of

1 As it was the practice to fight standing in the chariot, Arjuna’s sitting down shows evidently that he was not willing to fight

Knowledge and Love and we find Arjuna now to be a true *Sannyasi* which means he has given up all the worldly desires (*kāmanā*) and along with them actions with motives of advantage in this world or the world to come (*kāmya kṛmā*). When Arjuna the Individual Soul (*Jīva*) gave charge of his chariot the body and horses the senses to the Charioteer Shri Krishna Who represents Pure Reason (*śuddha buddhi*) the Supreme Power moved the bridle of his mind in such a way that the horses of his senses instead of treading the usual path of worldly objects (*kāmanā*) followed the righteous path of dispassion (*airgya*). The result² was that the qualities of *Rajas* and *Tamas* in him began gradually to subside³ and that of *Sattva* began to preponderate the symptoms of which have been described in his own words as well as in those of Sanjaya. It is the peculiarity of *Sattva* that it ardently desires knowledge and is ever anxious to submit to the discipline of a Guru (Teacher). Under these circumstances there cannot but be a change in the relations

1 *O* Atin nam ra hūm viddi / śarīram ratham eva / buddhim īśa-
mātrīm viddi / manah pragrahameva // In īrya nī hayā nūhā vishā-
y īśeṣa gochān / śmendriyā manoyukto bhoktītyāhar mānī hīnā //
S/ruti

O Śvakarmēṣī Iya chittaśuddhi / tenēṣī vair-gya upaśe trishuddhi /
vair-gya vishayāstathā chibod / gāna karmā upādidi rāja tāmā le // Tathāśi
nre śhodhā sā tva gūṇā / itheṣī pragatē gurubhājanā / gurubhājanatava
gā jīnā / jī īnavijñānā ghāṇā rīgē // *Ekam īśī Jīhāgarata*

3 They will go away permanently when he acquires knowledge of the Self as I by the constant practice of Yoga called Abhyāsa his reason (*Jīśī*) or to be more accurate *O* (*Ita*) is transformed into the Eternal (*Brahma* or *Chaitanya*) although they must appear for a time to give the Pararūpā Bhoga.

O It is not the real Vair-gya which is the fruit of Knowledge, but a passing Vair-gya which is the fruit of distrust — *Hints on the Study of the Bhagavad Gita by Mrs Annie Besant*

of Arjuna with Shri Krishna, Who was up to this time only his friend and kinsman. Arjuna had now reached a stage which makes him quite fit¹ for 'Shravana' or hearing lessons in the theory and practice of Knowledge and Love of God, and would soon request² Shri Krishna to accept him as his disciple and to apply the balm of His instruction to his wounded Soul. Shri Krishna would then explain to him the principles of the Sâmkhya Philosophy, which forms the subject matter of the Second Chapter. The Bhagavad-Gîtâ, in its very essence, is, what is called at the end of each Chapter, a Yoga Shastra and the speaker is the Yogeshvara or the Lord of the Yoga, as Sanjaya calls Shri Krishna in Chapter XVIII, 75. The four stages or steps of Yoga or Devotion³ (*Bhakti*) given in the Gîtâ are *Karma*⁴ Yoga (Path of Action), *Jnâna*⁵ Yoga (Path of Knowledge), *Bhakti*⁶ Yoga (Path of Love) and *Pushti* Yoga (Path of Grace), called True Faith (*Sachchhraddhâ*), Perfect Resignation (*Samprapatti*), Universal Charity (*Sadbhakti*) and Infinite Grace (*Sampushti*) respectively in 'Amourism'. "Bhakti⁷ Yoga is the crown of the edifice, Jnâna

1 Cf Sannyasya shravanam kuryât—*Shruti*

2 Cf Yachebbreyah syânnuschutam bruhi tanme / shishyasteham shâdih mâm Tvâm prapannam // *B. G. II 7*

3 The word 'Yoga' is thus translated by the late Mr Justice Telang in the 'Sacred Books of the East'

4 Cf Tevhâñ 'Yoga' shabdeñ ghetaleñ pâhje / Ishvarârâdhana // *Yarthârthadipikâ*

5 Cf Chaitanyâkade vritti phiravaneñ yâ nâñva Bhakti // *Shivarâma Swâmi*

6 Bhakti asi sthira-chariñ Hanirupa pâhe—*Nârâyana Mahârâja*

Pari priti je Ishvariñ âtmabhâveñ / taye pritiâ Bhakti aiseñ mhanâveñ // *Brahma Stuti*

7 Life and Teachings of Shri Râmânujâchârya.

Yoga prepares one for it and Karma Yoga destroys undesirable karmic affinities and purifies one's heart. Pushti Yoga is the final fruit of devotion. All the four paths are included in one single term *Bhāgavata Dharma* (Path leading to God) which is called *Shāśvata Dharma* in Chapter XIV 27 and which continues even in the Supreme Abode (*Ananta Lakshana*) of Vishnu where the Wise Lovers (*Jñāni Bhaktas*) dwell after the death or destruction of their physical bodies. In the Karma Yoga the relations between the Disciple and the Lord are expressed by the Vishnavite *Rasa* (Love or affection) called *Dasya* (the emotion of a servant to his master) in the Jñāna Yoga by *Sakhya* (the emotion of friendship) in the Bhakti Yoga by *Vatsalya*³ (the parental feeling) and in the Pushti Yoga or Shāshvata Dharma enjoyed in Vaikuntha by *Madhurya*⁴ (the emotion that finds play in our conjugal life). The fourth the feeling of a loving wife to her Lord says Bhārati sums up the essence of all the foregoing three feelings. It is the highest and tenderest feeling of devotion. The true wife is the

1 *Life of Christ Vallabhacharya.*

Of In the path of inclination (Rasa) he (soul) takes Krishna as the object of his chief emotion as master, comrad, child or sweetheart — *Nilgarata III 253*

Rasa literally means pleasure, delight, sweetness, etc.

3 (cf. The Christian and the Hindu can realize it (the idea of loving God as a child) easily because they have the baby Jesus and the baby Krishna. — *Sacred Virek nanda*)

4 Of The Sovereign God hath come to my house as my Husband. I made the bridal pavilion in the lotus of my heart and divine knowledge the recitation of my lineage. I obtained God as my Bridegroom so great hath been my good fortune. Demi-Gods men, saints and the thirty three crores of Gods in their chariots came as spectators. Saith Kabir. The one God the Divine Male hath wed and taken me with Him. — *Macauliff's Sikhism*

servant, friend, mother and lover of her husband. The devotee who wants to be the friend and companion of Krishna must have his all-forgetting Love of Krishna pervaded by an uninterrupted sense of equality with Him" But, "Even married love", we find in '*The Vaishnavite Reformers of India*', "was considered of a lower form, being interested, the love towards the gallant, submersive of worldly duties and propriety as it was, was considered the highest kind of sentiment that the soul can entertain towards the Almighty."

CHAPTER II

(DVITIYODHYAYAN)



SYNOPSIS—Being attacked by Shri Krishna for avoiding war (Eulrest 1 *Uishramalamidam tyaktvottishta Parantapa-II 2 & 3*) when Arjuna surrendered himself absolutely to His mercy and begged of Him to teach him what was best under the circumstances (*Katham Bhisramalam sankhya shaddhi mam Todam prapannam-II 4-7*) He replied Discriminate the Self from the non-Self by the Sankhya (*Aslochyānar-astochast am eshatebhishitā sankhya-II 11 39*) and make the Reason steady in the Self by the Yoga (*Buddhryogitumām shrūnu tadā yogamāḍpsyasi-II 39-53*) and then you will actually see by your own experience that he does not die because he is indestructible and that he does not live because he is actionless (*Nayam hanti na hanyate-II 19*) The Preliminary Course recommended for this purpose is that is called Yoga or Karma Yoga (*Yogasthah kuru karmām-II 48*) which implies two important things 1st, evenness in the acquisition or non-acquisition of the rewards of actions (*Samatvam Yoga uchyate-II 48*) and 2ndly skill in actions (*Yogah karmasu kaushalam-II 50*) The 1st is accomplished by being desireless (*Sangan tyaktva-II 48*) and the 2nd by performing the necessary duties and offering them as sacrifice

to the Personal God (*Yogastha-II. 48*) They are also known as *Saunyâsa* (renunciation) and *Tyâga* (abstention), respectively, (*B. G. XVIII. 2*) Then, after the purification of his heart, he is asked to gain Knowledge (*Buddhan shai anamaurichchha-II 49*) the perfection of which will destroy all his merit and sin (*Buddhi-yukto jahâtîha ubhe sukûta dushkrite-II. 50*) and enable him to enjoy Living-Freedom. Lastly, in reply to Arjuna's query (*Sthitaprajnasya kâ bhâshâ vrajeta kim-II 54*), Shri Krishna describes (*Prajahâtî yadâ kâman .Brahma nirvânamurichchhati-II 55-72*) the state of a Perfect Jnân (*Sthitaprajna*) which is the result of self-control or *Vanâgya* (*Indriyân sañ-yamya-II 61*) and constant practice or *Abhyâsa* (*Yukta âsita-II. 61*) secured by making the Personal God one's Supreme Goal (*Matparah-II 61*).

O God of Gods¹, of the nature of the Kalpavriksha, from Whom originates the Universe which is no other than Thyself, and in Whom it dissolves itself, pray favour us with a little spark of the fire of Thy Divine attribute of Dispassion (*Vanâgya*) that shall kindle a flame sufficient to burn and reduce to ashes the fuel of our sins and enable us to secure Knowledge of the Self by the purification of our hearts. This Grace¹, however, Thou bestowest on those alone who love Thee tenderly, as the Vedas, Shastras, Puranas and Saints as well as the Prophets of all the nations unanimously declare

1 *Of Ishvarânugraheñ vishaya virakti / Ranganâthi Yogavâsishtâ*

Te bhakti lâge jyâche chuttiñ / taiñ Mi sâmpadaloiñ tyâchyâ hâtiñ /
ânikâ sâdhanâñche prâptiñ / vinâ bhakti Mi nâtureñ || Ekanâthi Bhâgavata,
XI 14 20

that Thou art won by only one pointed Faith and Love Who is therefore so blind as not to envy the lot of Arjuna? His stars are now certainly in the zenith The fortune of Dispassion (*Vairāgya*) is as the poet Ramadasa¹ says the highest² of all the fortunes man may boast to possess When one declares sincerely that he wants *nothing* it implies that he possesses or has the satisfaction of possessing *everything* But such is the Law³ of Nature that *every thing* unasked goes to the person who wants *nothing* as may be seen from the example of the sea⁴ to which all waters run without any solicitation on its part The following is a further illustration of the Truth

Once upon a time there lived in Southern India a learned Brahmana who was very poor With the object of getting wealth therefore he performed several *Gāyatrī Purascharanas* with punctilious care but nothing came out of them In disgust he renounced

1 *Of Mahābhāgya bhūtaḥ śleṣātānau vairāgya utpanna jīleṣi* // *Dasabodha*

2 *Of* Just in proportion as we empty ourselves of all that we have is there room for the Divine fulness to flow in and fill us more than we were ever filled before. Therefore the note of the Nivṛtti Mārga (Path of Return) is renunciation Renunciation is the secret of Life as appropriation is the secret of Form — *The Law of Sacrifice by Mrs Besant*

3 *Of* Keep this short and complete saying Forsake all and thou shalt find all Leave concupiscence and thou shalt find rest — *Thomas à Kempis*

When a man has really renounced a strange change takes place. On the Path of Forthgoing you must fight for every thing you want to get on the Path of Return nature pours her treasures at your feet When a man has ceased to desire them then all treasures pour down upon him for he has become a channel through which all good gifts flow to those around him — *Yoga as Practice.*

4 *Of Apūryamānamachalapratishtham samudramāpah pravishanti yadvat* — *B G II 70*

5 Repetition of the *Gāyatrī Japa* a certain number of times every day for some stated period is called a *Gāyatrī Purascharanam*

the world and became an Âshrama Sannyâsi. The moment he took the holy orders, Lakshmi, the Goddess of Wealth, appeared before him in person, but he did not care to look at her. When he found her, however, to be very courteous, he asked her the reason of her not coming before. In reply she said, with an air of gravity, "Look at the yonder hill of your sins in conflagration! When your '*purasharanas*¹' could scarcely burn a little corner of that great hill, how could you expect me to come and see you? Your renunciation, however, has set the whole hill on fire and made you sinless. I am, therefore, now at your service, quite prepared to give you anything you want." The Sannyâsi, who was satisfied with the answer, thanked her for her kindness and bade her to depart as he wished to ask nothing from her. But, as she would not go away without granting him a gift (*Vara*), to please her he expressed a desire to have a shower of gold mohors for a few seconds, in commemoration of the event. Some of the mohors which were picked up by the people who happened to be present on the occasion, are still said to be found in Kanara and the adjoining parts. The moral of the incident is plain enough.

Dispassion holds exactly the same position in spiritual matters as wealth does in matters relating to the material world. For, as the material prosperity of an individual is judged by the amount of wealth he possesses, so is his spiritual progress to be judged by the strength of his Dispassion. In the opening verse of this Chapter, Sanjaya, therefore, gives us a clue to gauge the strength of Arjuna's Dispassion

1 It is to be understood, however, that the '*purasharanas*' helped him indirectly in securing Renunciation.

स १५ उवाच—त तथा रूपवाचिष्टमश्रुपूर्णांशु १५५॥

विरीतमिदं धान्यमुपाच मधुसूतः । ॥ १ ॥

To him who was thus overwhelmed with pity¹, and whose smarting eyes were full of tears and who was depressed in spirit Madhusudana² (the Destroyer of Madhu) spoke these words⁴

श्रीमद्भगवानुवाच — तु तत्त्वा यद्दमत्, मित्रं विपत्रं नमुनस्थितम् ।

अना रितुष्टमस्वः समनीतिरसमर्चुन ॥ ७ ॥

हे-यं मा स्म गमः पार्थ नेतरन्त्युपपद्यते ।

मुद्र हृदयनीर्वल्य त्यक्त्योत्तिष्ठ परतप ॥ ३ ॥

1 (Y Arjunawo) vi. 43 (Arka) th yn chih, te v - annu bja chh no
 12 annu adhi Arjunu makha chh. — Dr v 31

Of The Bhakta therefore asks of the Lord tears and nothing else for tears are the knots in the string of Love,—and they are therefore so much sweeter! Love without tears is no Love at all!! Tears are to Prema as borax is to gold: both melt and purify—*Thakur Haranatha Upadeshi writes.*

3 Sanjaya uses the name Madhusudana to show Dhritarashtra that although Arjuna says that he would not fight, the Das rroye of Madhu will force him to fight.

4 Of Th Bhagavad G 1 may be looked upon as a discourse addressed by a Guru to a Chela who has fully determined upon renunciation of all worldly desires and aspirations, but yet feels a certain despondency caused by the apparent blankness of his existence.—T Subba Rao—Introduction to *Lectures on the Study of the Bhagavad G 1*

If his (Arjuna's) prophecy were true if his previous were correct if Dharma was going to fade away and caste would become confused why did these words of rebuke fall from the divine lips? Why that strong rebuke? Because if plan the scheme of 14 armanist be carried out at whatever cost for the moment by those who are His agents to the work —

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5 *O* utpattilecha vinashirūcha bhutnāma-mūlīm gūḷīm vetti vidyām
avidyālecha samāchyo Bhagavān ।। *Jo* bhutamātrānāṁ utpatti vināśha
āgamana gamana, vidyā avidyā e sarvāṁ jñāṣe te Dharmān Paramātmā
te atre Shri Yama va Kṛishna — *Dr. d*

“ Whence, O Arjuna !, has this delusion which is abhorred by the Âryas (good men), which shuts out from heaven and which brings disgrace, come on you, in this (hour of) danger ! Be not impotent, O Pârtha (Son of Prithâ) !, it does not become you; shake off this mean weakness of the heart, and stand up, O Parantapa (Tormentor of Foes) ! ”

Shri Krishna, with a view to make the dispassion of Arjuna as complete¹ as possible, just as the driver pokes his pointed instrument of punishment into the head of a naughty elephant, taunts Arjuna by saying that the delusion (*kashmalam*) that had overtaken him was most unfortunate (*vishame samupasthutam*), in as much as it gained none of the three objects, to one or the other of which the actions of all reasonable men are directed. In the first place, it could not secure salvation, because it was Unâryan a thing which the seekers of Knowledge or Love of God abandoned altogether. It could not give a seat in heaven (*asvargyam*), because it was in direct contravention of the duties imposed upon him as a Kshatriya. It could not bring any fame in this world (*akirtikaram*), because it would not be considered by the people as the effect of humanity but of cowardice arisen through fear of death or defeat. For this reason, Shri Krishna calls him by his usual name Arjuna, which is also the name of a particular kind of tree², meaning thereby that by his love of inaction he showed that he was behaving himself like a thing belonging to the vegetable world and not like a rational being. When Arjuna is asked

1 To ‘surrender absolutely the Individual to the Divine Will’, to ‘leave all and follow Him’ and to bow ‘Lord, Thy Will be done’ is complete dispassion

2 *Of* Arjuna evaññ sumalânâ vrikshanuñ pana nâma chhe — *Divedi*.

to give up his impotence (*Un'ya m n' l sma gamah*) as it did not become him (*nrit n avy ifasadyat*) he is called '*Partha*' to show that he is imitating the tender-heartedness (*krishna dardham*) of his mother a quality which is a matter of fact. Shri Krishna Himself has instilled in him to serve His purpose! When Arjuna is advised to stand up (*utthista*) and fight he is called *Par raji* or Terror of Foes to remind him of his true nature and of his brave deeds in the past. These harsh words coming from the lips of one whom Arjuna loved (who can answer the question how much?) as himself and from whom he expected words of encouragement served, as they were meant to cure like kicks received from a bosom friend by a bleeding soldier fallen in battle. Arjuna therefore with the greatest humiliation tries in the following verses to defend himself in the best possible manner but fails. Being at last unable to determine one way or the other he surrenders himself absolutely to the Lotus Feet of Shri Krishna which he wishes to use as his ship to cross this ocean of illusion.

अनुन उवाच—कथं मीप्सुमाह सत्ये श्रेण च मयुसूदन ।

इयुमि प्रतियात्म्यामि पूजायामस्मिन् । ॥ ४ ॥

युनक्षत्वा हि महानुभावा

श्रेयो भोक्तुं मैत्र्यमपीह लोके ।

1 of There was a pain to be worked out in which Arjuna was an actor to which his eyes were blind. He was under a delusion confused perplexed, he could not see and that great pain that had to be worked out was clinging to him that Arjuna could or would alter it, no resistance of his might avail to make it different from what it was. He was to understand that forms lose life but that the Spirit dieth never and that when the work of the form is over it is well that it should be shattered into pieces.—*Hints on the Study of the Bhagavad Gita* by Mrs Annie Besant

हत्वार्थकानांस्तु गुरुनिहैव
 भुंजीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥
 न चैतद्विघ्नः कतरन्नो गरीयो
 यद्वा जयेम यदि वा नो जयेयुः ।
 यानेव हत्वा न जिजीविषाम-
 स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
 कार्ष्ण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंभूद्वेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥
 न हि प्रपश्यामि समापनुद्याद्
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
 अवाप्य भूमावसपत्नृष्टं
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

"How, O Madhusudana (Destroyer of Madhu)!, shall I assail, with arrows in the battle, Bhishma and Drona, who are, O Destroyer of Foes!, fit for worship? It is better to feed oneself in this world even on alms than kill God-like preceptors. By killing them, though they be tainted with the greed of wealth, I should only taste blood-stained enjoyments. Nor do I know, which is better for us that we should be victors or that they should conquer us—these, whom having killed we do not desire to live—even those sons of Dhritarâshtra, arrayed against us. My Knowledge¹ of the Self is contaminated by the vicious association² of the

1 Of Svabhâvodyâtmamuchyate—*B G VIII 3*

2 Of 'Kripanasya bhârâh kârpanyam' and 'Yovâetadaksharangâr-gyaviditvâsmâllolâtpraitisakripana iti'. 'Kripanyam' is 'Kripanatî,' which

limited body, my mind is in confusion with regard to my duty, I beseech Thee tell me what is positively good for me. I am Thy disciple; teach me suing for Thy mercy. For I do not foresee that it would drive away that grief which withers up my senses if I should obtain unchallenged and prosperous kingdom on earth or even the sovereignty of the Gods.

What gave Arjuna the greatest pain was the idea that he must kill (*ishubhāḥ pratyotsyānti*) the Holy Teachers like Bhishmāchārya who possessed the highest spiritual experiences¹ (*mahānubhāṭin*) and for whom he had the greatest reverence (*pūjārī*?). It was quite proper he thought, for Shri Krishna to kill the demon Madhu because the latter showed hostility to one who was of the nature of the Kalpavriksha and thus forced the former to become an *Arisudana* or a destroyer of a foe. But he alleges that the circumstances in his case being different he would be incurring sin if he were to kill those whom he loved dearer than his own life. There is no wonder then that he was ready to beg (*shreyo bhoktum bhaktshyamapi*) rather than slay (*hatā*) them and enjoy worldly happiness (*bhujya bhogān*). If Shri Krishna were however to urge that the great Bhishma himself means identifying oneself with the body for want of Knowledge of the indestructible Soul (*akshar ātmā*)

Kṛipānāḥ phalabhetavaḥ—*B G II 40*

Shrutipramāṇe kṛipāḥ etale vāṭmājña ātmāne na j nanirā.—*Deivedi*

1 If Shri Krishna were to quote the Smṛiti (*guroṃ paratīptasja kṛya kuryam j nā ulpatha prat pannasya paritoyo vidhi jat*) Arjuna would maintain his point by referring to the following two authorities (1) *Akṛitvāparasant-pam aṭavākhala mandiram alleshayitvā chāim nam yadalpamapitadbahu and () dharma vyatikramo drishṭa Ishvarānācha śhasam tejiyaalm na doḥlyā vanheh sarvā bhujoyathā.*

had confessed that he followed the standard of Duryodhana for his own interest, Arjuna's contention was that whenever he would happen to enjoy any object of pleasure, in which he knew the departed saints took delight in their life time, he could not but remember them, and their memory would undoubtedly cause the enjoyments to be besprinkled with blood (*rudhirapradigdhân*), that is, to be unpalatable. This, he says, would be the evil result of his success even if he achieved it, but, on the other hand, if he were to be killed in the battle, he was sure to be packed off to hell for having taken up arms against the pious teachers solely for the purpose of securing a little bit of earth, called a kingdom. Under any circumstances, it was certain that Arjuna did not care to live after having killed even the sons of Dhritarâshtra (*yâneva hatvâ na jivishâmah*), who were his inveterate enemies. It was impossible for him, therefore, to raise his hands against any one on the field. On further consideration, however, of the alternative of not taking any part in the fight, which he had proposed for himself, it occurred to him that that too was useless, as it was sure to result in ill-reputation here so long as he was alive and punishment of an everlasting abode in hell after death. He was thus in a fix and did not know what to do. Just then an idea came into his head that his Soul had degenerated by its coming in contact with this human body¹ and its environments, and, having forgotten its

1 *Of* There was a lioness, heavy with young, going about in search of prey, and there was a flock of sheep. The lioness jumped upon the flock. She died in the attempt and a baby lion was born, motherless. It was taken care of by the sheep. They brought it up and it grew amongst them, lived on grass like them, bleated like them and although it became a full-grown lion, it was still to all intents and purposes, and in its own mind also, a sheep. In course of time another lion came in

infinitely, had become a mere limited being (*karpanya-doshopahatas alhu ah*) He also saw that his reason secular as it was had been confounded and could not see the right path (*dharmasammudhachetah*) for it was not in its province to do so as it would not be in that of the moral sense to find out mathematical truths He therefore made up his mind to adopt the only course left open to him *na* to surrender himself absolutely to the Will of Shri Krishna Who was God incarnate As advised by the Vedas¹ he stands before Him with folded hands like a suppliant and offers Him a prayer to the following effect O Thou Almighty Lord of this Universe² I am thy little babe Thou art my dear Mother aye Father too³ Help me I am forlorn I am Thy hungry calf Thou art my affectionate Cow I Pray

search a prey and who was his astonishment to find in the midst of the flock a fellow lion flying like the sheep at the approach of danger He tried to draw near in order to teach it that it was no sheep but a lion but at his slightest approach the sheep fled and with them this sheep lion The other lion however persisted in his intention he watched and one day found the sheep lion sleeping He jumped on it and said Wake up! You are a lion Not could the other in terror I am a sheep Even when told he could not believe but bleated for fear Then the lion dragged him towards a lake and said Look! Here are our reflections mine and yours Here came comparison The sheep lion looked first at the lion and then at his own reflection and in a moment arose the idea that he was himself a lion. Immediately he began to roar his bleating was all gone Similarly do I say unto you you are lions you are not sheep You are souls pure infinite and perfect. —*Sri Caitanya Vrajananda*

Dehasaṅgeṇ mīcha deha v tateṇ malā / yāmule'cchī viśhayapriti jadaṇi mānasaḥ || *Śā 1 Śān'a a*

1 *Of Tadvijñānārtham sad-vrumevābhidānāb tsamatpānāḥ śhrotriyaṁ brahmanāḥitam—Ś/ ruti*

Of But the whole upshot is that all embracing inner bankruptcy which Arjuna expresses when he says that his whole conscious being not the thought alone but heart and vital desires and all are utterly bewildered and

let me have a suckle of Thy Love ! I am Thy eyeless and featherless young one, Thou art my kind Mother-Bird ! Be pleased to feed me with Thy Grace ! I am Thy blind disciple (*śhushyastc'ham*), I know nothing ! O God of Gods !, look not upon my evil qualities¹ ! Thou art my Omniscient Guide and Teacher ! O Merciful Being, pray lead me to the right path (*śhādhi māṁ Tvām prapannam*) ! Tell me what is best (*yachchhicyahsyāṁmischitam brahm tanme*) ! Let me be favoured immediately with a balm which will dispel all my sorrow and bring unto

can find nowhere the *dharma* nowhere any valid law of action. For this alone he takes refuge as a disciple with Krishna, give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path or which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*. Yet it is precisely this secret for which he does not ask, or at least so much of the knowledge as is necessary to lead him into a higher life, to which the Divine Teacher intends to lead this disciple, for he means him to give up all *dharma*s except the one broad and vast rule of living consciously in the Divine and acting from that consciousness — *Exegetis on the G. by Balv Avabirāo G'ose*

1 Cf O Lord, look not upon my evil qualities ! Thy name, O Lord, is Same-Sightedness.

By Thy touch if Thou wilt,

Thou canst make me pure.

One drop of water is in the sacred Jamna,

Another is foul in the ditch by the roadside,

But when they fall into Gauges,

Both alike become holy

One piece of iron is the Image in the temple,

Another is the knife in the hand of the butcher

But when they touch the philosopher's stone

Both alike turn to gold,

So, Lord, look not upon my evil qualities !

Thy name, O Lord, is Same-Sightedness,

By Thy touch, if Thou wilt, Thou canst make me pure — Translation from Sanskrit as given in *The Web of Indian Life* by Sister Nivedita

my senses a soothing joy which I do not at all expect to get from any thing in this world (*na hi prapashyāmi mādparudyāda yacchloka-mucchhośhanamindriya-rām*)—no, not even from the full and unrivalled sovereignty of men as well as of God (*anāpya bhūmā asapatna mridham rāya m suraḥ hrāpā c' idhipatyam*) Sanjaya now tells Dhritara htra what followed

सनय उवाच—एवमुक्त्वा हृषीकेश गुडाकेश इत्यत्र ।

न येत्स्य इति शेषं मुक्त्वा तूष्णीं बभूव ॥ १० ॥

तनुया हृषीकेश नहन्निव नागत ।

सेनयोगमयोमये विधीतमिदं तत्र ॥ १० ॥

‘Gudākesha (the Lord of Sleep, Arjuna) Parantapa (the Tormentor of Foes) having thus addressed Hrishikesha (the Lord of the Senses Shri Krishna) and said to Govinda (ill known by the Vedas Shri Krishna) ‘I will not fight held silence To him O Bhārata (Descendant of Bharata) I full of the spirit of dispassion as he was between the two armies, Hrishikesha (the Lord of the Senses Shri Krishna) smiling as it were spoke these words

Sanjaya as already pointed out in the Commentary on the First Chapter has been suggesting throughout that Arjuna was by nature ‘the Sleep Lord (*Gudakesha*) and Foe-Harasser (*Parantapa*) and that his disinclination to fight was inspired by the Just and Merciful Lord of the Senses Whom he requested to become his charioteer Although this dislike was as it were forced upon him yet it was so powerful that even when he surrendered himself entirely to the Lord's Will he was bold enough to say ‘I will not fight (*na yotsya*) but I will hear from you the Truth of the Vedas’ and observe

silence (*tushnim babhuvaha*). This is why Sanjaya uses the word 'Govinda'. The point is made still more clear by the mysterious smile which he speaks of. The smile is not a natural smile but an affected one. Shri Krishna being fully aware of the innocence of Arjuna in this matter, there was, as a matter of fact, no occasion whatever for ridicule. Why should he affect a smile then? It was because he wished that Arjuna should feel that the smile was evoked by his sheer folly! For, even the least consciousness of, what is called, worldly wisdom is likely to interfere very much with the true Knowledge of the Self. How kind and merciful must, therefore, be our Almighty Father Who overlooks not even the minutest precautions which, in His omniscience, He sees to be necessary for the good of His children! This is the force of the suffix 'iva' (like) in the expression '*prahasanniva*', (smiling, as it were). Now, the World Teacher, in compliance with the humble request of His disciple, will begin with 'the discrimination of the Self from the non-Self (*Ātmânâtmaviveka*)', which is the first step on the Path of Knowledge and which will serve as a balm to dispel his sorrow so bitterly complained of.

श्रीमगवानुवाच अशोच्यानन्वरोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचंति पंडिताः ॥ ११ ॥

"You grieve² for those who do not deserve to be grieved for and yet you speak words of wisdom.

1 Of Pañ tyāsa vātāveñ anturñ / kiñ āpanāsa hañse Hari / mhanoni hāñsalyāche pañ / hāśya varñ Sanjaya // *Yathārthadipīkā*

2 Of Now it is said in the introduction to the practice of the Gītā which is called Gītā kṛīḍmāyāsa, that these words "Thou grieveest for those that should not be grieved for" are the Bijam of the Gītā. You know the force of that word Bijam, seed. A Bijam is a sound, word or sentence to be pronounced at the beginning of a mantra, in order to bring about a desired effect. In that Bijam is the very essence of the whole mantra. These words 'Thou grieveest

Sages¹ grieve not for those who live nor for those who are dead *

Shri Krishna, first of all refutes the most important argument urged by Arjuna for not fighting by quoting the example of the Āchārya himself thus— Do you say Arjuna How can I lay my hands on Bhishma ?' Answer me then How did Bhishma himself fight against his own preceptor the great Parashurama when the latter advised him to marry Ambā the eldest daughter of Kāshirāja against his wishes to lead the life of a bachelor ?' Again the same Bhishma agrees to become an instrument of death for you in consideration of the paltry remuneration he receives from Duryodhana and yet you mourn because it has fallen to your lot to dart arrows against him ! This is strange indeed ! You are lamenting for those who deserve no sympathy from you at all (*ashochyānanuvashochastvam*) You have been quoting authorities from the Scriptures just as Sages do (*prajnavadañśha bhāshase*) but you do not see that you entirely miss their aim Take even the second argument of yours, viz that it is improper to kill kinsmen This you consider to be Knowledge Religion and Love But you are quite mistaken What makes you weep is nothing but Ignorance Superstition and Egoism Sages never mourn for the living because they know that all of them must sooner or later reach that stage of life which is called death and they do not mourn for the dead (*gatāsu nanushochanti paṇḍitāḥ*) because

ślo are said to be the Bijam of the mantr of the Gītā. They are its essence they reveal its object they give to it its special significance The whole of the Gītā is wrapped up in these as the plant in the seed.—It is on the Study of the Bhagavad-Gītā by Mrs Anne Besant

1 Oḥ Sadā sarvatra Brāhma darśanam hi pāṇḍityam / Brāhmaṇaḥ pāṇḍityam nirvidyato iti Śruteḥ //

they know from their own experience that nobody ever dies, or, in other words, there is no such¹ thing as dying in the sense the world understands it" Shri Krishna gives the details of this experience in the next verse.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

"For, never, truly, was I not, nor you, nor these rulers of men; nor shall we all ever cease to be, hereafter."

By the word 'tu'² (for) Shri Krishna suggests that the Soul is separate from the body. He means to say that, as a matter of fact, He Himself (*aham*) as well as Arjuna (*tvam*) and the kings assembled are all (*ime janâdhipâh*) 'the Eternal Brahma' and that each of them had before, that is, in his previous life, a body (*na tveva nâsam*) just as he has got one now. When the present bodies disappear, the immortal Souls (*sarve vayam*) will assume fresh bodies again (*na charva nabhaviṣhyâmah atah param*) This is why the Wise do not see any reason for the sorrow in which the ignorant

1 Compare the following extract from *Tennyson's Memoir* — "This (kind of waking trance) has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where *death was an almost laughable impossibility*, the loss of personality (if so it were) seeming no extinction, but the only true life

I am ashamed of my feeble description Have I not said the state is utterly beyond words? But in a moment when I come back to my 'normal state of sanity' I am ready to fight for *mein liebes Ich* (my beloved Ego-German) and hold that it will last for aeons and aeons"

2 Of 'Tu' śubdeṇ dehādik āhuna vilakṣhana / itmasvarupa śūgataśe Janârdana—*Ohatsadânañdalahari*

ever plunge themselves through foolish attachment to their perishable bodies. Shri Krishna includes Himself here among the Individual Souls because He also assumes human and other forms called incarnations¹, whenever He finds an occasion to do so. Arjuna is satisfied with the explanation so far but a doubt arises in his mind *viz.* why should not one (nive) when he has actually to leave the body which was so dear to him and take up a new one? This is cleared in the following verse

देहिनाऽस्मिन् य देहे यौमा यौन जरा ।
तया देहान्वाप्तिर्यस्ति न मुच्यते ॥ १३ ॥

Just as in this body, childhood and youth and old age (come) to the embodied (Soul) so does the acquisition of another body, the Wise² Man is not deluded there

Shri Krishna tells³ Arjuna here that when people are found altogether indifferent about the changes⁴ such as childhood (*kaundram*) youth (*yauvanam*) and old age (*jarā*) which continually take place in this body (*asmin dēhe*) there is no reason why they should be so particular about the last change in this life. The

1 Detailed information on this point is given in the commentary on the 11th verse of Chapter IV

2 Cf. D'syaṁyā tikkhira sū—Dhīra cāro dhi brāhmin antahkarama
tāro hē cāro naraṁ karama—Deleell

3 Cf. *ov* the very (II 13) mystically tells you that the change from life in this present body of yours to after 1st the life in subtler ones, and from the subtle to re-embodiment in a still more material one can no more affect your fundamental identity than does the change from the boy or girl that you were through the grown man or woman that you are to the old man or woman that you will live to last my goal with (all his rays accept) are of my nature—*The Mahatma's Secret of Death*—Ist Ed. by F. T. Moore's

4 Cf. For a creature's birth to it is to die, to die is to be born, to be born is to go on creating oneself endlessly—*Hear D'sya*

Soul, who is the dweller in this body (*dehuno*), sees no signs of childhood when the body becomes young, nor those of childhood or youth when it becomes old, and yet remains quite unaffected throughout all these corporal changes. No one ever says that a person is dead (gone for ever) when he happens to pass the stage of childhood, nor that he is born again (has taken a new life) literally when he arrives at the stage of youth. Similarly (*tathâ*), what we call 'death' is not annihilation but a stage of passing from one body to another (*dehântaraprâptih*). The idea of death, therefore, upsets only an ignorant man and not a Wise Man (*dhrastatra na muhyati*) whose experience is that the Soul, the witness² or spectator of all these transient changes, is immortal. The Lord now deals with the question of the pangs of separation which one feels at the time of the death of a friend or relative

मात्रास्पर्शास्तु कैतेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

1 *Of* But if, as was above intimated, leaving off the delusive custom of substituting imagination in the room of experience, we would confine ourselves to what we do know and understand, if we would argue only from that and from that form our expectations, it would appear at first sight, that as no probability of living beings ever ceasing to be so, can be concluded from the reason of the thing, so none can be collected from the analogy of Nature, because we cannot trace any living beings beyond death. But as we are conscious that we are endued with capacities of perception and of action, and are living persons, what we are to go upon is that we shall continue so, till we foresee some accident or event, which will endanger those capacities or be likely to destroy us which death does in no wise appear to be — *Butler's Analogy*

2 *Of* Âtmâ dehanî sarva avasthâno sâkshî chhe, jo ema na hoyâ to 'huñî hâla vriddha chhuñî te purve bâla hatô' evuñî bhînnâ kâlanî eka jûâne karîne ekatâ karavârûpa smarava na thâyâ Jâgrat, svapna, sushupti e trana avasthâmâñî pûnâ âtmâ avikrita rahe chhe, ane sushupti samâdhî ityâdimâñî kevala sattâ jûâna mâtira vinâ kâñî rahetu nathî. — *Drivedî*.

"The contacts of the senses¹ with external objects, O Kaanteya (Son of Kanti)! which give cold² and heat pleasure and pain are (continually) coming and going and not permanent; endure them O Bhārata (Descendant of Bharata)!

Now If Arjuna were to say that he does not like to kill his people because he would by their separation miss the pleasures (such as those of hearing their sweet words seeing their lovely faces touching their gentle bodies and so on) which he enjoyed in their company Shri Krishna replies that the Wise regard the pleasures derived from the senses as pain only. Loving wives dear children faithful friends and kind relatives whose company once gave us the highest pleasure become at another time our mortal enemies and then their sight even is abhorrent. The heat of the sun which gives intense pleasure in the cold season is a source of great annoyance in the hot weather and the cold breeze which one enjoys heartily in summer becomes most irksome in winter. The senses and their objects therefore are both painful but the heat produced by their contact destroys cold and the cold destroys heat. The little sensation of pleasure which we feel in the meanwhile³ is nothing but a spark of

1 Cf. *Miyate chhrid m rah—Shankarabharṭya*

2 This includes other pairs of opposites such as likes and dislikes good and evil, truth and error friend and foe etc.

Cf. Whatever name they call it by all these World Scriptures regard this antithetic duality fallacy as the root of all mischief the one original Sin of Mind the one unsound subjective basis in which all moral sin inheres, the Tree of the knowledge of good and evil by eating of the fruit whereof Man gives admittance in him to sin sorrow, death.—*The Mind-Aspect of Salvation*.

3 Cf. *Mivikalpa to śaṇḍa sindhu / viśaya sukha teṣa tyāchā bindu / sindhu 1 & 2 sambandhi / bindumāyā khandanā // Jethā sakalāneṣā*

the true happiness of the Self, which, through ignorance, we attribute to the senses and their objects. Our condition, then, may safely be compared to that of a dog who, in his efforts to chew a dry bone, causes blood to trickle from his own teeth. He tastes the blood with great joy and believes that it comes from the dry¹ bone. Or we may consider ourselves to be like a deer, which running after a mirage for water, drinks of a stream, which it happens accidentally to come across, and believes that it is not the stream water but the mirage water that satisfied its thirst. That true happiness is beyond the province of the senses and their objects, and that it has got nothing whatever to do with them, is evident from the fact that none of them is present in that highest state of pleasure which we can enjoy in this world, *viz.*, 'deep sleep'. The Wise, therefore, are not puffed up with the pleasures of the senses, such as, heat and cold, nor do they despair at the pain caused by their separation (*mâtrâsparshâstu shintoshna sukhadulkkhadâh*), for, they know both to be unreal and transitory (*âgamâpâyino'nityâh*) and bear² them with equanimity (*tañstitikshasva*). Shri Krishna here advises Arjuna also to follow their example in full confidence that, as a descendant of Bharata, he would be able to do the same very easily, and by way of encouragement

vismarano / jî ânandasindhuchî khuna / vishaya binduñîtrâ pâpana / volakha va
pratyaksha // Prathamâ sphurana teñ vâlileñ / jâiva dusareñ mînñ
sphuraleñ / madhyeñ sandhūta teñ kîñ ualeñ / ânanda jâhalî to vâte //
Ânanda Sâgara

1 Of Hîdîtuna rudhira vâhe / shvîna useñ mîmîtâhe / teñ toñ tyâche
mukhñîche / ihe / useñ numaje to pashu // Shvîna teñ toñ pashucha ãhe /
sadasadvettî nâradeha pîheñ / âtîñ jâteñ mhanâveñ Lâya / jo vishayñ
mîñ inanda // *Ânanda Sâgara*

2 Of "Saharām sarva dukkhānāmapratikārapurvakam / chintārasāda
rahitā sī titikshī nigadyate //

Knowledge of the Self, which is necessary for Salvation, and so he begins at once to give him instruction in that subject.

नासतो^१ विद्यते भावो नामावो विद्यते सतः ।

उभयोरपि दृष्टोऽतस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

“The unreal has no existence ; the real has no non-existence ; the final end of both is perceived by the seers of the Essence of things.”

The sense is as follows There are two phenomena² here, one is the unreal (*asat*), viz., the material³ world like the body, the senses etc, and the other real (*sat*) viz., the Self The former, though visible, has neither existence nor permanence (*na vidyate bhâvo*). The latter, though imperceptible by the senses or secular reason, has

1 This line appears also in Yogavâsishtha III 1.

2 *Of*. Dikkâlâneñ amaryâdita, amrita, anâdi, svatantra, ekajinasî, eka, nûrantara, sarvavyâpi va nîrguna ashâ tattvâchâ astitvâbaddala agara tyâ nîrgunatatvâpâsuna Saguna srishti kashi jhâli yâ baddala âmachâ prâchina Upanishadâñtuna jeñ upapâdana keleleñ âhe tyâ pekshâñ adhika sayuktika upapâdana konatyâhi dusaryâ deshâñtala tattvajnâmiñ adyâpa shodhuna kâdhuleleñ nâhiñ. Arvâchina German tattvajna Kant yâneñ manushyâlâ bâhya srishtichyâ nânâtvaचेñ ekatvâneñ jnâna honyâsa kârana kâya yâchâ sukshama vichâra karuna hicha upapatti arvâchina shâstrarityâ adhika spashta keli âhe, âni Hegel hâ jarî Kantachyâ pudheñ gelâ âhe tari tyâchehi siddhânta vedântâchyâ pudheñ gelele nâhiñta Schoffenhaur yâchi goshta asicha âhe Upanishadâñchâ Latin bhasheñta zâlalyâ bhâshântarâcheñ adhyayana tyâneñ kelcñ hoteñ, va ‘Jagâchyâ vâñgmayâñtala yâ atyuttama granthâñtuna âpalyâ granthâñta âpana kâñhiñ vichâra ghetale âbeta,’ aseñ tyâneñcha mhataleñ âhe — *Gîtârahasya (Adhyâtma)*

3 *Of* Yachchakñchit jagat sarvam drishyate shrutyatepivâ — *Nârâyan-opanishad*

Kâlathi deshathi athavâ vastugatithi je parichhinna hoyâ te asat, cma na hoyâ te sat Ghatâdi e kâla ane deshathi parichhinna chhe Ema sajâtiyathi bheda, vijâtiyathi bheda, ane svagata bheda, e vastuparichheda, trana jâtano chhe Vrikshano bijâñ vrikshathi bheda te sajâtiya bheda vrikshano pîshânâdithi bheda, e vijatiya bheda, ane akhuñ vriksha potânâñija patra-pushpâdithi bheda e svagata bheda — *Dhvêdi*.

existence and is eternal (*nābhī o vidyate*) This truth may be illustrated by an example Take a doll made of clay You see the doll or rather the form of a doll but if you will examine carefully you will find there nothing but clay Put it into water The doll disappears and there remains clay alone Thus the doll may safely be said to have no existence and therefore no permanence On the other hand the clay which existed at the beginning middle and end of the doll has true existence and is so to speak, eternal What are then cups and saucers jugs and jars and the innumerable other forms we see every day before us? They are only a delusion—mere names as the Shruti¹ says! The clay alone has real existence Just so the Universe has no existence at all and is ever coming and going like waves out of an ocean or sparks from a blazing fire whereas the Soul which exists at its beginning² and end³ and of which it is itself a manifestation⁴ is the real thing that exists and is eternal Thus in the first half of the verse the unreal (*asat*) is distinguished or separated from the real (*sat*) as the Haṁsa (swan) separates water from milk This discrimination is called Analytic Knowledge (*Vyatireka Jñāna*) In the second half the Paramahaṁsa reveals a truth which the Haṁsa will never be able to prove viz that both

1 *Of Vikāro nāmadheyam mṛttiketyeva satyam—Chh. ādhyāyopanishad*

2 *Of Śaśvato somyodamagra āsta—Chh. ādhyāyopanishad*

3 *Of Nāśāśāśāno madīśittadānim—Itigveda*

4 *Of As a spider throws out and in-draws his threads as from the earth herbs are produced as hairs from the living man, thus this Universe becomes from the Imperishable.—Mundaka I 17*

Matter is the limitation imposed upon the Self by His own will to limit Himself. *Ekoham bahū sṛjāmi* I am one I will to be many let me be many is the thought of the One; and in that thought the manifold Universe comes into existence.—*Introduction to Yoga*

the things separated are in essence only one (*ubhayorapī drishto'ntastvananyoh tattvadarśubhīh*). This is called Synthetic Knowledge (*Anvaya Jñāna*) If you ask a goldsmith, who has spoiled the shape of your ring, to take away his ring and leave your gold with you, he will be, indeed, at a loss to know what to do! The ring cannot be separated from the gold. If he takes away the ring, he must take away the gold also. Therefore, the ring itself is gold. Exactly so, what we call unreal (*asat*) is also perceived to be real (*sat*) by those who see things as they are. Besides this Parabrahma or Universal Soul, there is another kind of Soul (*Jīvātmā* or Individual Soul) to be included in what is called Sat. He is the reflexion¹ of the Universal Soul in the mirage of Mâyâ called Shuddha Sattva, which is the Upādhi (vehicle) of the Saguna Brahma (Personal God). As he does not know himself to be the Soul, he identifies himself with the body and through egoism enjoys pleasures and suffers pain. This false identification is itself his bondage, from which he is released only when he is able to distinguish the Sat from the Asat.

It may be mentioned here that the Knowledge now imparted to Arjuna is only theoretical, because the immediate object with which he surrendered himself to Shri Krishna was to seek advice in the matter of the war. Shri Krishna, however, all along wishes (what wise father will not?) to dispel his ignorance of the Self. But, His nature being that of the Kalpavriksha,

1 *Of* Evam eka sat teñ bimba / sat dusareñ pratibimba / sukhaduhkha bhogâvalamba / sat dusareñ tayâsi || *Yathârthadipikâ*.

Buddhimân âtmânûñ pratibimba hovâthi buddhi chetanvat vyavahâra kare chhe. Buddhi potâneja âtmâ mâne chhe enuñja nâma adhyâsa kahevâya chhe.—*Dhvani*.

He will give him practical Knowledge in Chapter VIII only when he directly makes the request What is that Brahma (*kim tat Brahma*)? For the present therefore He proves to him that nobody dies as the Soul is immortal and enforces on him his duty to fight as a warrior (*Kshatriya*) When Shri Krishna, however established the conclusion that the unreal and real were both one in essence there arose a suspicion in the mind of Arjuna that like the unreal body the real Self might also be subject to death, and so he thought that it was not unreasonable to avoid war This the doubt killing Master removes In the next two verses and asks him to fight

अविनाशि तु तद्विद्येन सयमिदं ततम् ।

विनाशम यस्यस्य न षड्वित्यनुमति ॥ १७ ॥

अतर्पेत इमे देहा नित्यस्योच । शरीरिण ।

अनादिनोऽप्रमे यस्य तस्माद्युध्यस्य मात ॥ १८ ॥

‘ Know that to be indestructible¹ by which all this is pervaded; the destruction of that inexhaustible one no body can work These bodies of the eternal indestructible and indefinable dweller² (within) are (only) said to be finite; therefore do fight O Bhārata (Descendant of Bharata) !

The term real (*satah*) is properly speaking applicable to both the Universal and Individual Souls The detailed difference between them however will be explained later³ on For the present Shri Krishna

1 *Of* *Advaitanupapadyatipashyanadvaitanupapadyatibhidristanirishterviparilopavidyato vinashitvādity* 11h // *Brih* 4 3 23

Mahadbhutatmanantam pāramvijnānagūṇasvett / satyamjñānamānāntambrahmeti—Brih 4 1 *I* *urushlonaparamkuchitakshatuparigatih—Kath* 3 11

Of *Ekamevadvitiam Brahma—Tait—* 1 1

3 *B G VII and IV 7*

answers the doubt of Arjuna by saying in the first verse that the Universal Soul who pervades every thing (*yena sarvavidam tatam*) and is the cause of it, is imperishable (*avinâshu*) just as gold is in a gold wristlet or clay in an earthen pot, and therefore nobody can destroy him, indestructible as he is (*vinâsham . . . kartumarhati*). In the second verse, He declares that all that perishes is the effect, *viz.*, the body (*antavanta ime dehâ*) in which the Individual Soul (*sharirinah*) abides, he himself being eternal (*ntyah*), deathless (*anâshino*) and indefinable (*aprameyah*) like the Universal Soul of whom he is only a reflection, and urges him to fight (*yuddhyasva*). Arjuna now says to himself 'How are the doctrines I hear from the Master to be reconciled with those of the Materialists and the Dualists, who maintain that the Self *dies* and *kills*, respectively?' Shri Krishna understands his mind and condemns both the tenets in the following¹ verse.

य एनं वेत्ति हंतारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥ १९ ॥

"He who knows him to be a killer and he who thinks that he is killed, both of them are steeped in ignorance. He kills not, nor is he killed."

The Dualistic logicians (Târîka of the School of Gautama) believe the Egoistic² feeling (*Ahamsphurana*) to be the Self, and, therefore, they regard him as the doer of actions, *i. e.*, he kills (*yaevam veti hantâram*). They are said to be ignorant, because they are not

1 Cf. Hañtâchenmanyatehantam hataschenmanyatehatam / ubhautau-na vijânto nâyam hânti na hanyate—*Kâthopanishad*

2 Cf. I am going to close my eyes, stop my ears, extinguish one by one the sensations that come to me from the outer world. Now it is done, all my perceptions vanish, the material Universe sinks into silence and the night—I subsist, however, and cannot help myself subsisting—*Henri Bergson*.

aware¹ of the existence of what may be called pure reason (*sattva vritti*) which is beyond the Egoistic feeling and which alone is able to realize the Self who is still further off. The Materialists (*Chârvāka*) when they proclaim that the Self dies (*manjate hatam*) certainly mistake the effect for the cause. In the *Chhândogya*² Upanishad it is distinctly stated that the real (*sat*) alone existed at the beginning of the Universe and that it is the first of all causes. How can matter then which is the effect of the eternal and all-knowing spirit be its cause as they say? It is the light³ of the real (*sat*) that illuminates all the unreal (*asat*). If therefore the materialists had understood that the real (*sat*) was both the material and efficient cause of this Universe they would not have erred so grievously. That is why both of them are said to know nothing (*ubhau tau na vijānto*) the fact being he neither kills nor is he killed (*nayam hanti na hanyate*). Shri Krishna now gives his own views on the subject which are in full conformity with the Vedas⁴.

न जायते म्रियते वा वदन्ति
 ज्ञाय भूत्वा भविता वा न भूय ।
 अजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥ २० ॥

1 Cf Indriyāni parinyāhuh paratāstasah—*B G III 42* .

2 Cf Sakalāni sanyodanāgrā āsidekamevaditīyam / tadhyekā āhura-
 sodevedanāgrā āsidekamevaditīyam / kutastu khalu sanyeva syediti
 bhavācha kathamāsatāhsajjīyeta // *Chh G 1 to 10*

3 Cf Tameva bhīnti m nubhati sarvam tasya bhīśi sarvamidaṁ
 vibhīti—*Ka 5 15*

4 Cf Na jayate mriyate vā vipascinnānyam kutascinna babhūva
 kaśchit / ajo nityaśi śāśvato'nyam purāṇo nā nyate hanyamāne śarīre //
Athopanishad

“ He is not born, nor does he ever die, nor having existed, does he any more exist ; unborn, eternal, unchanging and primeval, he is not killed though the body be killed.”

As, when a train or a carriage actually takes us to a certain place, we say that we go there, so, we attribute to the Self the changes of the body, such as birth, existence, death, etc., which, through ignorance, we feel affect us. The Individual Soul, however, is said to be unborn (*ajo*), because he does not take birth (*najāyate*) with the body, and eternal (*ntyah*), because he does not die¹ (*mriyate*) with the body. Nor having seemed to be born, again is he actually born (*bhūtvā² bhavitā vā na bhuyah*). He is unchanging (*śāśhvato*), because he does not grow or diminish with the body, and primeval (*purāno*), because he is only a reflection³ of the first cause, the Universal Soul. It is evident, therefore, that the Self⁴ does not perish when the body is killed (*nā hanyate hanyamāne sharire*). Shri Krishna, having thus established the immortality⁵ of the Soul against the doctrine of the materialists that the Self is mortal,

1 *Of* Go back to the beginning of the world, travel over the whole earth, read the history of kingdoms and empires, listen to those that come from the remotest lands, the immortality of the Soul, the dogma of a future life has always been, as it is still, the belief of all the nations of the earth—even the most savage tribes witness to the truth of a future life—*Massillon*

2 *Of* Ekadāñcha navhe dehī / punhā houni hoti nāhiñ // *Yathārthadṛṣhā*

3 *Of* Kshetraṇam chāpi Mām viddhi sarva kshetreshu Bhārata—*B. G. XIII 2*

4 *Of* Devah kshetreshvevāmajō'yamātmā // *Śhruti*.

5 *Of* (1) Immortality, in particular, took a foremost place among the Pythagorean doctrines, being held under the form of metempsychosis, or the migration of the animating principle after death from animals and even plants, to human bodies and vice versa—*Benn's History of Ancient Philosophy*.

proceeds in the next verse to deal with the Dualistic view that the Self is capable of killing

येदाविनाशिन नित्यं य एनमनम ५५५ ।

यस्य स पुनः पाथ य धातयति इति कम् ॥ २१ ॥

(2) For the immortality of the soul though not generally accepted is, according to Plato quite certain. He argues that if anything could destroy the soul it would perish by moral corruption—which as we know by experience does not happen. Therefore souls live for ever migrating after apparent death into a new body higher or lower than the last habitation as their own choice which God leaves free may decide. But before resuming their earthly existence all souls have to pass through an intermediate state of disembodied consciousness lasting a thousand years in which they receive tenfold retribution for the good or evil deeds performed in life the worst offenders being subjected to everlasting torment.—*Jonas History of Ancient Philosophy*

(3) Moreover the arguments were conclusive to me, which Socrates delivered on the last day of his life concerning the immortality of the soul—he who was pronounced by the oracle of Apollo the wisest of all men. But why say more? I have thus persuaded myself such is my belief that since such is the activity of our soul so tenacious their memory of things past and their sagacity regarding things future—so many arts so many sciences so many discoveries that the nature which comprises these qualities cannot be mortal and since the mind is ever in action and has no source of motion because it moves itself I believe that it never will find any end of motion because it never will part from itself and that since the nature of the soul is uncompounded and has not in itself any admixture heterogeneous and dissimilar to itself I maintain that it cannot undergo dissolution and if this be not possible it cannot perish and it is a strong argument that men know very many things before they are born since when mere boys while they are learning difficult subjects they so quickly catch up numberless ideas that they seem not to be learning them then for the first time but to remember them and to be calling them to recollection.—*Plato de Socrate*

(4) Thus it is observed that men sometimes upon the hour of their departure do speak and reason above themselves for then the soul beginning to be freed from the elements of the body begins to reason like herself and discourses in a strain above mortality.—*Sir Thomas Browne Religio Medici*

“ How can that man, who knows him indestructible, eternal, unborn and undiminishing, O Pârtha (Son of Prithâ) !, kill any one or have him killed ? ”

It is impossible for one to realize the 'Self to be indestructible (*vedâvinâshinam*), unborn (*ajam*) and eternal (*ntyam*), and at the same time not to have the experience that he is also actionless¹ (*akartârām*). But, as already mentioned, Arjuna has, at present, been learning theories only, and is not given any practical knowledge of the lessons taught Shri Krishna, therefore, means to say in this verse that he, who knows the Self practically, also realizes that he is incapable of doing any action. We all, too, know that he is a silent spectator, when we are fast asleep. For, we would not otherwise be able to say with confidence, when we awake, that we enjoyed sound sleep. How can this Self, then, who alone remains, without egoism, the senses and their objects, during the state of sleep, kill any one or cause any one to be killed (*katham sa purushah kam ghâtayati hanti kam*)?

In the 13th verse of this chapter, when Shri Krishna enumerated the different changes which the body undergoes in this life, He observed that Arjuna felt that old age ending in death was a condition certainly to be regretted². He, therefore, takes this opportunity to tell him that death enables one to get a new-body.

वासंसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

1 Of Âtmânâṁ chedvijâniyâdayamasmitipurushah / kimichechhan
kasya kâmâya shariramanusañcharet // *Bṛh* 4 4 12

2 Of Yâ karitâñ Hari / te shañkâ yetheñ hari / kñ junâ deha gelâ
jari / dehi navâ deha dharito // *Yathârthadipikâ*.

' As a man, casting aside old clothes takes others that are new so the dweller in the body, casting aside old bodies enters others that are new

Here Shri Krishna compares the old bodies (*sharīram jiraṇī*) we cast aside (*tiṣṭha*) to the old clothes we cast aside (*tiṣṭha*) and the other new bodies we take (*anyāni samānta nāṇī*) to the other new clothes we take (*aparāni rāvaṇi grāhṇī*) It may be argued however that when death occurs in childhood or youth the body cannot be said to be old But there is no objection to call the body old as soon as the dweller enters it since we call a cloth an old one even when it is used once only Now if the cloth we wear is cut by an instrument the body receives a cut, if the cloth takes fire the body burns and if the cloth gets wet the body catches cold Are we therefore to infer from this that if the body is wounded by an instrument or if it takes fire or gets wet a similar effect will be produced on the Self? The God of Gods answers the question in the following verse

नैनं हि दति शस्त्राणि नैनं दहति पावकः ।

न चैनं वेदन्त्यापो न शोषयति मायत ॥ २३ ॥

' Weapons do not cleave him; fire does not burn him; waters do not drench him; the wind does not dry him up

As Arjuna did not seem to be satisfied with this reply Shri Bhagavān gives in the next two verses² a

1 Of The word *sanyāti* is used to denote that there are prospects of securing sure for bodies such as those of Gods etc.

Anyānavataram kalyāṇataram rūpam kurute pīṭṭyam vā gāṇḍhārvam vā dāṭṭyam vā prajāpāyāyam vā Brāhmaṇam vetyādīlebrut h—
Bṛh 4 4 4

2 Of Hāṛamaṇi bhīva / aṣṭaśāhītrī Deva / nīmīteṣu sādgo Devīdhi deva / dīda ślokeṣu // Dusarīyā ślokeṣu uttarardha / tyāṣṭi mānena Atmā śuddha / kalayāṣṭi māna śhaddha / shoka kari // Yatārthadīpikā

full description of the Impersonal (*Nirguna*) Brahma and tells him that, when that is realized, all his doubts will be cleared and he will be happy.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थायुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचित्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

“He is indivisible ; he is incombustible ; he is not to be drenched or dried up. He is constant, all-pervading, fixed, immovable, eternal. He is said to be unmanifest, unthinkable, unchangeable. Therefore, realizing him to be such, it is not fit that you should grieve.”

The Blessed Lord says that the Soul cannot be divided, burnt, drenched or dried up (*achchhedyo'yam-adahyo'yamakledyo'shoshya eva cha*), because, in the first place, he is constant (*niityah*) like the diamond, which even a heavy hammer is unable to break. Such is not the case with the body, which is as perishable as the cloth itself. Properly speaking, there is nothing like destruction even in the case of the body, for, what we call death simply separates² the five elements of which the body is composed, and does nothing more. The disappearance of the form is mistaken for the destruction of the thing itself. He is all-pervading (*sarvagatah*) like the vacuum, which is necessarily indestructible. The body may be destroyed along with the cloth, but certainly not the vacuum which is in the body. How can, then,

1 To be more apparent in the Sanskrit text in the following form —
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थायुरचलोऽयं सनातनः ॥ २४ ॥

2 Cf. अक्षय्येति वाच्यम् ॥ अक्षय्येति वाच्यम् ॥ अक्षय्येति वाच्यम् ॥
अक्षय्येति वाच्यम् ॥ अक्षय्येति वाच्यम् ॥ अक्षय्येति वाच्यम् ॥
अक्षय्येति वाच्यम् ॥ अक्षय्येति वाच्यम् ॥ अक्षय्येति वाच्यम् ॥

the Soul who pervades even the vacuum be destroyed? He is fixed (*sthānuh*) like the tree which appears in the form of a man¹ through imperfect vision. He is immovable (*achalāh*) like the stone but unlike the stone which undergoes changes he is eternal (*sanatānah*). He is unmanifest (*avyaktō*) that is he has no form or colour and therefore he is not perceptible by the senses. We may not actually see the fire in the kitchen but still we are able to infer its existence from the smoke it sends out. No such inference is possible in the case of the Soul because he is unthinkable² (*achintyah*). Just as the spectacles of themselves are unable to see the eyes although they do enable them to read books so impure mind³ has no access to the Soul although it may help him in judging of things within its province the eye of Pure Reason alone being able to realize the light⁴ of the Self. Everything in this world being alike subject to changes we can at once by comparison arrive at the conclusion that a man who says that he does not take any food at all during the day and yet seems healthy must be eating something during the night. But the Soul is unchangeable (*avikāryah*) and we cannot therefore obtain any definite knowledge of him by comparison or analogy. Shri Krishna, however says that unless we know him as he is we should not expect

1 The word *sthānu* literally means the trunk of a tree.

2 Cf. *Prakṛtibhyahparamyattatadachintyasyalakṣaṇam*

3 Cf. *Jyānteneṣi śachetana / houni mana kari chintana / tyasa tei manas achetana / chintita kāya ? //* Are I jayā netrañ karitañ / upanetrañsa yetañ pabatañ / tñ upanetreñ ātāñ / koi hiñ dekhatu netr āten ? //

Yathā tad piku

4 Cf. *Dipa prakāśa nayanāñsa jalā / Ātma prakāśi manas buddhi tñis. //* *Brahmasūtri*

5 Cf. *Hetu drishtānta varjitam—Śruti*

ourselves to be free from grief (*tasmâdevam viditvānam nânushochitumarhasi*). The only resource, therefore, left to us under the circumstances is Revelation. The Vedas¹ describe him just as their Author has done in these verses, and tell us that he is to be realized in that way by the Grace of the Preceptor² (*Âchârya*) This is evident from the following discourse we find in the Sâma Veda

Nârada says to Sanatkumâra "Pray help me to cross the ocean of grief, (*shokasya pâram tâ ayatu*)." Sanatkumâra replies "Desire to know that which is Bliss (*sukham tveva vijyâsâtavyam*)." Nârada says "I wish to know that Bliss from Thee, O Blessed Teacher (*sukham Bhagavato vijyâse*)!" Sanatkumâra replies "What is Infinite is itself Bliss There is no Bliss in that which is finite The Infinite itself is Bliss (*yo vai bhūmâ tatsukham, nâlpe sukhamasti, bhūmarva sukham*)." Nârada then surrendered himself absolutely to Sanatkumâra, and through his Grace realized that Bliss which is not limited by space or time.

The Merciful Lord reveals this Truth and encourages Arjuna to follow the example of Nârada, as he too is fit to accomplish the task. In the mean time, even if Arjuna were to adopt, for a moment, the view of the Dualistic Logicians³ (*Târîkikas*) that birth and death are the characteristics of the Soul (*atha chānam nitya-jātam nityam vā manyase mṛitam*), yet he points out, in the next two verses, that there is no reason for him to grieve

1 Cf. *Ālāshvatsariṣṭagataschanityabhrīkshaivastabdhodivitishtatyek-
abhisikālmnīshkriyamshāntamiti*—*Shruti* 3 9

2 Cf. *Âchâryaṁ purushavedeti*—*Shruti*

3 Cf. Spiritualism as a philosophy does not necessarily carry with it the belief in man's immortality, which, in fact, has been denied by various spiritualist philosophers—*Benn's History of Ancient Philosophy*.

(*tathāpi tvam naivam shochitumarhṣi*) even on that account

अथ चेन नित्यजात नित्यघा मन्यसे मृतम् ।
तथापि त्व मद्वासाहो नैन रोच्यितुमर्हसि ॥ २६ ॥
जातस्य हि ध्रुवो मृत्युध्वजः सम मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्व रोच्यितुमर्हमि ॥ २७ ॥

‘Or even if you think that he is ever born and ever dies, still O long armed I, it is not fit that you should grieve. For to one who is born, death is certain and to one who dies birth is certain; therefore, it is not fit that you should grieve over that which none escapes.

The point is that one who believes that he is born is sure to die (*jātasya hi dhruvo mṛtyuh*) and one who believes that he dies is sure to take birth again (*dhruvam janma mṛtasya cha*). If this is inevitable (*tasmiṁd aparīhārye’rthe*) where is the good in grieving over it (*na tvam shochitumarhṣi*)? But it may be understood that to one who knows the Self both birth and death are a mere illusion and therefore he is entirely free from them. Now if Arjuna were to say that although death is unavoidable yet when the body is snatched away forcibly from us we cannot help feeling for the loss. Shri Krishna replies thus —

अव्ययादीनि मृताणि व्ययमयानि मासत ।
अव्ययनिधनान्येव तत्र या परिदेयना ॥ २८ ॥

‘The origin of things O Bhārata (Descendant of Bharata) I am unmanifest their middle state is

1 *Of* There is, indeed no means by which those born could be prevented from dying. Even thus the world is afflicted with death and decay therefore wise men knowing the course of things in the world do not give way to grief.—*Sutta V pada Sacre 1 Books of the East Series*

Yasmanyas dhruvam lo' amadhruvam vā nachobhayaṁ / sarvathānabhi
shochyāste snehīdanayatra moha] t ॥ *Śrī Bhagavata*

manifest, and their end again is unmanifest. Why should we, therefore, mourn¹ for them ?”

When death occurs, the body, which is the manifest middle state (*vyaktamādhyāni*) of things, dissolves itself into the five principal elements, *viz*, earth, water, fire, air, and vacuum² or space, of which it is composed. At the final dissolution of the Universe, these, in their turn, emerge themselves into the unmanifest³ (*avyaktamānānānyeva*) from whom they originate (*avyaktādini*) A dying person is, therefore, exactly in the same position in which is one, whose period, agreed upon for the delivery of something very valuable which he has borrowed for temporary use, is about to expire. Is it fair to regard this as an occasion for lamentation (*tatra kâ paridevanâ*) ? A Wise Man would rather realize the Self, who is the most valuable and the most wonderful of all the things in this world, and over whom death has no control whatever This is the purport of the next verse.

आश्चर्यवत्पश्यति⁴ कश्चिदेन-

माश्चर्यवद्भूतिं तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

“ One sees Him as wonderful⁵; another speaks of Him as wonderful; another too hears of Him as wonder-

1 Of Âdâvantechayannâstivartamânepitattathâ—*Gaudaka*

2 Of ‘O Arjuna, the Âlâsha is called shunya (vacuum) because it means the want or absence of things or anything’—*The Uttara Gîtâ, I 47*

3 Of Taddhedantarhyavyâkrîtamâsittannâmarupâbhyâmevavyâkriyatetyâdi—*Brh 1.4 7*

4 Of. Koi âne âscharyavat juve chhe, koi âne âscharyavat vade chhe, koi âne âscharyavat shravana hare chhe, ne koi shravana karya chhatâni pana samajato nathi !—*Durveâ*

5 As a matter of fact there is nothing to wonder at, but because,

ful; and some one even after having heard of him does not realize him'

Here four classes of persons are described. To one belongs the initiated disciple (*Sudhaka*) who has got experience of the Self and who practises Yoga (*dscharyat pishyati*) for the purpose of completing his course (*Yoga siddhi*) to another, the Teacher (*Guru*) who enjoys Living Freedom (*Jivanmukti*) and is able to impart practical knowledge to a deserving disciple (*dscharya id adati*) to a third² the successful Seeker of knowledge (*Mumukshu* or *Jyotsu*) who realizes what he hears from the lips of the Guru (*dscharyar achchaman shrunoti*) and to the last the unsuccessful candidate who even after he has heard is not able to realize³ (*shruti spyanam id na chat a*) through ignorance he once could not realize himself to be the body, now that he has realized the Self he regards him as wonderful.

1 *Of* bahubhaktachintyavat

2 *Of* Jo lecho doi jod vi / to do charanil doho anubha / aduglali jljalsu padavi / he tritiya charanil il arylali // Like jo jori Gurumukhefi to to m ni mahi sukhefi / satya p ti dscharyal mrikhefi / Like parama dscharya // 1ath rthadipika

3 *Of* Shravanlyapi bahubhityonalabhyah / a sanvantopibahavoyam na vidyuh / dscharyasya vaktakusalsyalabdhil / a charyojn tikus alina shlehtah // Act 127

Shravan yapi bahubhityo na labhyah aca honyalehefi karana dscharyo vakti aca darshavle⁴ he vividhali jri utpanna xli asali tari pushkalindali Atmavishayala shravanacha ghatana nali. Karana Atmapratipadana karanal dscharya darshana che. ⁴ Shravanto pi bahavoyam na vidyuh aca honyalehefi kare na kush leya labdhi aca darshavleu aca. Iiya Atmyali prapta karuna ghenal kushalacha hoya kushala mhanaje chingalefi dhy na karanal mhanaje jo kushala aca tyadiche Atmasakshikara Lo asata.—*Swara Dhasya d/ Lele*

Jo namutpradyatepallamk hayitpasyakarmansh—*S ruti*

Mhanuni chauche charanil / andita tlyechi nihsima karani / a ato kili Gurucharanil / jagonil bhrashta hoya // Ionil efi Atkili / d batita ebiditma kalal / ayalonil othil thilal / Atmabodha // 1ath rthadipika

for want of sufficient purification of heart The Lord, now, resumes the question discussed in the preceding verse

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

“The dweller in every one's body, ॐ Bhârata (Descendant of Bharata)!, is ever invulnerable. Therefore, it is not fit that you should grieve for any elements.”

The Impersonal God described in the previous verses is no other than the Self¹, who is called the dweller or the embodied (*dehi*), simply because he dwells in or holds the body (*sarvasya dehe*). He is, therefore, ever indestructible (*ntyamavadyo'yam*). As regards the bodies (*sarvâm bhutâm*), they are composed of the five principal elements, which too emanate from the same Eternal Being. Is it proper, then, that one should grieve for them (*tasmât na tvam shochitumarhasi*)? Now, Shri Krishna, leaving aside the philosophical view of the question, tells Arjuna that it is his duty as a warrior (*Kshatriya*) to fight, and mentions the reward promised by the Shastras to those who fight on the battle-field

स्वधर्ममपि चावेक्ष्य न विकंपितुमर्हसि ।

धर्म्याद्धि युद्धाप्तेष्योऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

1 Of Our personality according to Plotinus, cannot be a property of the body, for this is composed of parts, and is in a state of perpetual flux. A man's self, then, is his soul and the soul cannot be material, for the ultimate elements of matter are inanimate, and it is inconceivable that animation and reason should result from the aggregation of particles which, taken singly, are destitute of both. While, even were it possible, their disposition in a certain order would argue the presence of an intelligence controlling them from without.—*Benn's History of Ancient Philosophy*.

Looking to your own duty also, it is not fit for you to tremble; for, there is nothing more welcome to a Kshatriya than a righteous war. Happy those Kshatriyas. O Pārtha (Son of Prithā)! who have a chance of a fight like this offered unasked as an open door to heaven.

According to the Sages Pārishara¹ and Manu the important part of the duties of a Kshatriya king being to protect his subjects nothing ought to be so welcome to him as a righteous war (*dharmaṃśuddhi yuddhāt na vidyate*) from which he should on no account retreat. So also does the Sage Gautama² assert emphatically that killing in war incurs no sin. The young philosopher Jñāneshvara³ Mahārāja who departed from this world when he was in his teens and is regarded as an incarnation of Vishnu says that one ought not at all to be afraid of doing his duty though it be unpleasant for even the deadly neonite is administered as a medicine for fever whereas sweetened milk is avoided as a harmful diet. The Master of Masters therefore advises Arjuna not to fail in this duty (*s-adharmamapi arhasi*)—especially as it is one the fulfilment of which the great Yajña valkya⁴ says secures heaven unsought (*yadrichchhaya yuddhamadrisham*). In the next four verses we find a description of the evil consequences of not engaging in a righteous war.

1 Of Kshatriyaśiprjāśak ī tushastripāṇī prādandaśān / Nirjityaparnasā
nyāṇśkshutimdharmenapāśayet—*Pārishara*

2 Of Samottama-dharmasāñjī cī lhotāḥ pālayasprajñā / Na nivartiteta
manō'mit kshatramdharmamanusmaran—*Manu*

3 Of Nadoshohisīśyāmāhave—*Gautama*

4 Of Gokshira-jarhit ī leñ / tarit pathyāśī n hīṇa bolleñ / nisenā hī
vishā noha sadaleñ / deñje jvaritū // *Jñāneshvari*

5 Of Ya śhavesbhuyaddhyantebbhūmyarthamaparājamukhāñ / Akutairā
yudhair yāntitesvargamoyoginoyathā—*T'jnaraalkya*

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
 ततः स्वधर्मे कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
 अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
 भयाद्रणादुपरतं संस्यंते त्वां महारथाः ।
 येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥
 अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

“ But if you will not wage this righteous war, then, you will be lost to your own duty and fame, and you will incur sin. People will sing (the tale of) your undying infamy !, and to one who has been greatly honoured, infamy is worse than death. The masters of great cars will think that you fled from the battle through fear, and you, who were highly thought of by them, will be lowered in their estimation. Your enemies, too, belittling your prowess, will speak much about you that is best left unsaid ; what, indeed, more painful than that?”

A righteous¹ war (*dharma* *saṅgrāma*) is one in which the rules, such as those of not attacking or killing one who is not actually fighting, or who is ill, or who is wounded, or who surrenders himself for mercy, and of not playing any kind of treachery or dodges or foul means, and others for the conduct of war given in the *Shastras*, are observed faithfully As everlasting disgrace (*akirtim*

1 *Of Nakutarrâyudhairhanyâdyuddhyamânoraneripun / Nakarnibhîrnâ-
 pidîgdhairnâgnîjvalitatejanaih // Nachahanyâtsthalârudhamnaklibam
 nakritânjalim / Namuktakesham nâsinam natavâsmîrîvâdinam // Nasupta-
 mnavisannâham nanagnam nanîrâyudham / Noyuddhamânânam pashyantamna
 parenasamâgatam // Nâyuddha vyasanamprâptamnârtamnâtîparikshitam /
 Nabhitamnâparâvrittamsatâmdharmam anusmaran // Manu.*

avjāyam) and loss¹ of heaven (*ś'argam*) would be the inevitable result of Arjuna's refusal to engage in such a fight he is encouraged in the next verse to rise and take up arms (*uttishtha yuddhaḥ kṛtānischayaḥ*) that course alone being the most advantageous to him in every way

एनो या प्राप्स्यसि स्वर्गं नि या या मोक्षमे महीम् ।

तस्मात्तु सिद्धं कृतेर यु । य एतनिश्चर ॥ ३७ ॥

If killed, you will obtain heaven If victorious you will enjoy the earth; therefore stand up, O Kaunteya (Son of Kunti) ! with full resolve to fight

When Arjuna heard this it struck² him through the Grace of the Merciful Lord that even those actions which brought in enjoyment of earthly as well as heavenly pleasures (*kāmaḥ prāpsyasi ś'argam jita d bhokshyase mahim*) resulted ultimately in bondage and pain and he became rather uneasy. He is therefore assured in the following verse that if he fights in the way suggested therein he would avoid the charge of dereliction of duty and at the same time secure Freedom and Eternal Bliss

सुखदुःखे स्मरे ए वा लामालाभौ जयजयौ ।

ततो युज्याय युज्यस्व नैव पापमवाप्स्यसि ॥ ३८ ॥

¹ Considering pleasure and pain gain and loss, victory and defeat as equal prepare for battle ; thus you will not incur sin

1 Of thavesubmithonyonyamjēb3meantowabkshitab / Yuddha mīnāhparambhaktyā svarg myāntyaparanmukbāh //

2 Of Paṇa valī bhakṣā thāya ke nūtiya svargane māte yu lāta karavūṣ emāu sho māla chhe te sarvanā sam dāna māte kabe chhe ke pbala kāmānāni lechchā rākhyā vīnāya karma karavūṣ Teja chhita shuddhi dvārā moksha sādhanā nīvade chhe bījañ nahi — *Devīd*

Here is a summing up of all that is said before. In fighting the battle¹ (*yuddhâya yujyasva*) of life, which is unavoidable, we are asked to do our duty under the guidance of the religious, moral and social codes of the times and places we live in, or, at any rate, of our conscience, disinterestedly, that is, without regard to the joy or grief (*sukhaduhkhe same kṛtvâ*), advantage or disadvantage (*lâbhâlâbhau*), success or failure (*jayâ-jayan*), which it may result in. Thus, duties² may sometimes differ, but, if the sting of the desire (*Kâmanâ*) of seeking pleasure and avoiding pain is removed, they are all equally harmless (*naivam pâpamavâpsyasi*) and they tend to the purification of heart, which is necessary for Self-realization. In the next verse, Shri Krishna points out how this is accomplished

1 *Of* Of course 'battle' means infinitely more than the mere outer clash of earthly armies, though that is by no means excluded. Duty, howsoever humble, howsoever glorious, has ever been a battle. What man has gone forth into life with an Ideal before him, and has not literally had to fight his way through?—*The Gospel of Life*

2 *Of* The Master declared that a rule of morality binding on himself need not bind a disciple whose own conscience did not enjoin it on him — *Sayings of Confucius*

The word 'duty' from the Latin '*debitum*' means literally 'what we ought to do'. This verse solves the following difficulty raised in *Sidgwick's Methods of Ethics*

"Ethics is a science of study of what ought to be, so far as this depends upon the voluntary actions of individuals. In deciding what they ought to do, men naturally proceed on different principles, and by different methods. There are two *prima facie* rational ends, Perfection and Happiness of which either may be sought for oneself or universally. It is also commonly thought that certain rules are prescribed without reference to ends. Hence there are five methods of Ethics to examine, but chiefly three, Egoism, Intuitionism, Utilitarianism. They all find a response in our nature, their fundamental assumptions are all such as we are disposed to accept, and such as we find to govern to a certain extent our habitual conduct. When I am asked 'Are you not continually seeking pleasure

एषा तदभिहिता सात्य जुहि मेने धिमा शृणु ।

तु त्वा ह्यो यया पार्थ रमेध महात्मनि ॥ ३० ॥

This Knowledge declared to you is about Sankhya ; now too hear that about Yoga. When you have gained this Knowledge O Pârtha (Son of Prithâ) ! you will shake off the bonds of action.

Up to this time the Lord treated of what is called the Sankhya philosophy (*संख्येति धिमा शृणु*). The word Sankhya which literally means 'a numeral or counting' is used here to denote a doctrine or science which counts forth or separates the elements as matter from spirit. Arjuna is told according to this philosophy that the body which is composed of the five principal elements is destructible and that the Self who is its witness is the eternal principle or being, that pervades everything. Now the purification of heart which is necessary to realize this cannot be secured by any one unless he does his duty disinterestedly. This disinterested performance of duty with the sole object of Self realization is called Yoga.

and avoiding pain? Have you not a moral sense? Do you not fully pronounce some actions to be right and others wrong? Do you not acknowledge the general happiness to be a paramount end? I answer yes to all questions. My difficulty begins when I have to choose between the different principles. *Ure Bhas* gives the following solution of the difficulty — I know of no safer way in such trials than to retire quietly into the chamber of the heart to try to put personal desires aside, to strive to separate oneself for a moment from the personality and look at the question in a broader clearer light with prayer to our Gurudeva to guide us. Then in such light as we may win by prayer, self-analysis and meditation to choose the path which appears to us to be the path of duty. We may blunder but if we blunder having striven to see clearly then let us remember that the mistake is necessary in order to teach us a lesson which is vital for our progress that we should learn.

1 Of *Dharmasiddhantapamapanadati*—*Strat*

or to distinguish it from the other Yogas, 'Karma¹ Yoga', which means 'Path of Action'. The word Yoga from 'Yuj' 'to join' means Union or that which unites the Individual Soul to the Universal Soul. The different steps or stages, therefore, for the complete union are all regarded as so many Yogas, the first of which is the Karma Yoga. If one possesses a Knowledge of this (*buddhyâ yukto yayâ*), he casts away all fetters of action (*karma bandham prahâsyasi*). Its manifold advantages are enumerated in the following verse.

नेहामिक्कमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

"Here nothing that is commenced becomes abortive ; no obstacles are known ; and even the least step taken on this path protects one from the great fear (of birth and death)."

This may be called a royal road free, from all difficulties² or dangers, on which one may run even with his eyes closed. When you do an action as your duty without any regard to its result, it matters very little to you whether it is completed or not. In this sense it is to be always considered as complete (*nehâbhukramanâ-shosti*). Besides, what little³ you may have been able to do goes to purify your heart and, thus, to help you to acquire Knowledge of the Self, which delivers one

1 *Of Nishkâma Bhakti associated with religious performances consists in karma-karana, performance of duties and phala-arpana, dedication of the consequences thereof to God. This is Karma-Yoga, the Path of Action, the result of which is Chitta Shuddhi, purification of the mind —The Bhakti Sutras of Nârada by Nandalâl Sînha*

2 *Of. Yûnâsthâya nara râjanna pramâdyeta karhicit / dhâvannimilya-vâunetre na skhalenna patediba ॥ Shri Bhâgavata.*

3 *Of Thodo pana thayo hoyo to pana phale chhe, mahâbhayathi mukâve chhe, sañsâra rupi bhaya thi chitta shuddhi dvârâ jnâna pamâdi chhodâve chhe,—Devadî.*

from the cycles of births and deaths (*śvalpamāpyasya dharmasya trāyate mahato bhayāt*) There is no transgression (*pratya āyo na vidyate*) in Karma Yoga because no master would ever find fault with a servant who works without wages¹ He who adores Krishna's feet says Shri Bhāgavata 'rejecting Śāstraic rites feels nevertheless no temptation for forbidden sins Even if he commits a sin unwillingly Krishna purifies him and he need not practise penance for it' But such is not the case with the ritualistic methods of those who do actions for material gain where a single mistake of commission or omission renders the whole effort nugatory Both these classes of men are contrasted in the next verse

व्यवसायात्मिका बुद्धिरेकेह पुनरनन ।

यदुशाखा दानताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४२ ॥

Here O Kurunandana (Joy of the Kurus)! the determined Will is but one; the Wills of the irresolute are many branched and endless

The man on the path of Karma Yoga knows that he is doing his duty disinterestedly and desires nothing but the Knowledge of the Self He has therefore full belief in God's (*vyavasāyātmika buddhirekha*) mercy and in His power to save him He who works however for reward only has no such confidence His wavering mind is therefore always anxiously looking for the various fruits² (*bahu śākhā avyavasāyinam*) of the actions

1 *Of Karma karitāṁ kārṇava / chukṛi karī pratyavāya nāhi / phukata rābe tyāchihī / chukṛi kṛṇī kārṇava* // *Yathā rthadipikā*

2 *Of Yathāśākhā ro karma teṣṭi ghadeṇā / ghade karma teṣṭi punya gāṇṭhī padeṇā* // *Ramādasa Swami*

3 *Of The emulous desire of multiplying riches and children employeth you until ye visit the graves By no means should ye thus employ your time hereafter shall ye know your folly — Al Koran Chap OII*

he is engaged in and knows not what tranquility is! Why, then, are such actions recommended by the Vedas? The answer to this question is given in the next three verses.

यामिमां पुष्पितां वाचं प्रवेदं त्यविषद्भिः ।

वेदवादस्ताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषवदुलं भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाव्रौ न विधीयते ॥ ४४ ॥

“That flowery talk, O Pârtha (Son of Prithâ) I, fools utter, who are attached to the letter of the Vedas and who say there is nothing¹ else, whose hearts are full of desires, whose goal is heaven, the settled fruit of whose actions is rebirth, whose ceremonial rites for the attainment of pleasures and power are many and varied, who having stuck fast to pleasures and power, whose minds are misled by such doctrine, and to whom (therefore) does not belong this determined Will in steady concentration.”

“The minds of men”, says² Prahâda, “addicted to worldly ways are not turned towards Krishna, either urged by one’s own inclination or by the counsel of

Vyavasîya etale nischaya Kevala Isvarârpani buddhithija phale-
chhârâhita karma karavîñ evi nischayavâñi buddhi Je vinâñi bij
buddhi te avyavasîyarupi samajavi ne te bahu shâkhâvâñi, tathâ ananta-
rupa jînavi, kemake sakama karma karnâne judî judâ vichârani smî hoti
nâthi ne tenîñ karma pana tevâñi ananta hoye enhe —*Dvivedi*

Tatonyathâ kinchana yadvivakshatah Prithagdrishastatkritrapanâma-
bbih/ na kutrachitkrîpi chaduhsthitâ matirlabheta vâtâhata naurivâspadam
—*Shri Bhâgarata*

1 Of Ishtapunitam manyamânâ varishutam nînyachchhreyo vedayante
pramudhâh—*Mundakopaniṣad*.

2 Bhâgarata, VII 5, 30 31

others or as the result of exchange of thoughts of one another. Such men enter the dark regions of hell, because they are unable to restrain the organs of sensual enjoyment feeding on them like cattle chewing the cud. They do not know that Vishnu is the *summum bonum* of life. Their hearts are fixed on wicked thoughts and actions setting a high value on the externals of worldly objects. They are like blind men being led by the blind bound by the chain of the ritualism of the Vedas'. The expression 'Flowery talk' (*pushpitam jalham*) is used to show that those foolish persons (*anupaschitah*) who are enslaved by pleasures and power (*kāmatmānah*) stick to the letter and not the spirit of the Vedas (*vedaadarataḥ nanvadaśitū vādinah*). The so-called fruits attached to the trees of actions in the Vedas are properly speaking their flowers and not the fruits *viz.* Freedom or Salvation (*Moksha*). Just as a father who really wishes to have fruits asks his impatient boy to plant trees in order that he may get flowers to play with or who is anxious that his obstinate child may be cured of a certain disease from which he is suffering promises to give him sweets if he takes the bitter medicine administered to him so the Merciful Lord our Father seeing that we are extremely desirous of pleasures asks us to do our duty putting forth the bait of material good although his true object¹ is that we should give up the flower² of Heaven (*Svarga*) to secure the fruit of Freedom. Such is not the case

1 *Of* Tametatmānam Vedānāṃ chaena Brāhmaṇā vividiṣanti /
yajnena dīnenā tap sa nishakanti // *Bṛh* 4.1.23

2 *Of* Jyauḥ balak ko rogaḥ vai / au badha katuka na kṛta // modaka
vasta dikhāṇike / aushadha pyāṇe mīta // 1 // Yauḥ satkarma nikou kahe /
nishadha buddhāna k ja // murekha jāne satya kari / sukha svargāpura
rāja // *Sundaradāsa*

however, with the name¹ of God. It has intrinsic value and it does some real good in whatever way you take it, as may be seen from the example of Ajâmelâ quoted elsewhere. For the neglect of this means, man, through ignorance (*apahritachetasâm*) of this fact, is naturally floating in this current of births and deaths, and the wind of the temptation of the prospective pleasures of heaven and of the present earthly enjoyments (*bhogaishvarya*) offered by the Vedas, does not give him an opportunity to attempt even to reach the coast of final emancipation. For, even when one goes to heaven in this way, he stays there for a limited² period only, and then returns to this world as he was. When the Shrutis, however, call his residence there as eternal (*Akshayyam ha vai châturmâsyayûjinañ sukritam bhavati*), they do so in comparison with ours on earth, just as they call the Gods immortal, because they live much longer than human beings. His inherent tendencies again lead him to do the same actions and secure the same goal (*janma-karmaphalapradâm*). The actions too are not few and simple but numerous and stiff (*kriyâ visheshâ bahulâm*), and a slight error in performing them makes the whole trouble null³ and void. Under these circumstances⁴,

1 *Of* Hâ arthavâda jo mbanela prîni / to nîrakî heñ prasiddha purîniñ / etâvatî tattvatâñ tarî vîni / smarî saprema Haribara nâmeñ // *Bhakti-rahasya*, 217.

2 *Of* Tadyatheha karmajito lokah kshiyate / evamerîmutra punyajito lokah kshiyate // *Chhândogya*, 8.1.6

Nâkasya prishte te sukrite'nubhutremam lokam hinataram vavishanti — *Mundakopanishad*.

Kshine punye martya lokam vishanti—*B G IX 21*.

3 *Of* Bhoga aishvarya phala / karma sâñga hotâñ sakala / sâñga na hotâñ nishphala / parî adhala janmakarma // Mâgeñ nishkâmadharma / tuja boliloñ teñ varma / chukoñ vañko tarî Brahma / pâviye Isha prasîdeñ // *Yathârthadîpikâ*

4 It is for this reason that in *Shri Bhâgavata* (VI, 3, 25), Yama says

how can he expect to enjoy, even in dream the steady concentration of mind (सम्यग्भिन्नः। *buddhih samiddha* नित्यं।) produced by a full Faith in the attributes of God? Therefore Arjuna is advised in the following verse to let go this circuitous and difficult Path of Bondage and to follow the straight and simple Path of Freedom.

अमुं ययि ररा पन्त निर्दिगुप रे म रा तुन ।

निर्दिगो नि रमरर र निर्योगमेम जातम रान् ॥ ४ ॥

- * The Vedas have become the prey of those who are involved in (the maze of) the three qualities; do you O Arjuna rise above these three qualities; be free from the palm of opposites be ever steadfast in purity be not anxious to acquire what you do not possess or to retain what you do possess possessed.

Those who are absorbed in the three qualities (*triguṇya*) of Sattva or purity Rajas or activity and Tamas or inertia which represent the mind the senses and the external objects respectively misunderstanding the object of the Vedas believe the flower to be the fruit and make use of the Vedas for the gratification of their lusts (*usthaya vā*) when they are actually intended to save man from the influence of the senses and the external objects. The World Saviour therefore asks Arjuna to be *above* these three qualities (*nistraigunya*)

that the ordinances of laws and penances were covered in great sacrificial rites because their intellects were misled by the sweet and flowery texts of the Veda.

। Cf. Isavarāṇāṁ kṛtsnāṁ baddhāṁ / tyaktvā teṣāṁ anityāṁ samādhāṁ—
। *Itaḥ sthāṁ* ॥ १३ ॥

Of I am vishaya in triya mana / yā tri-una chakriṣṭha jo jana /
tyāṁ Trāṁnya mhanuna / Arjunā mhanveṣ ॥ Jo also tri uoam ya /
Ved ty kṛtā jāṁ vishaya / kīṁ pashpāṁ phallēṁ nishaya / diviti
tyāṁ ॥ । *āhartāṁ pāṁ*

bhavârjuna) Why, then, in the second half of the verse, does He want him to be always in one of the three, *viz*, purity (*ntyasattvastho*)? Just as impure gold, which contains an alloy of silver and copper, becomes pure when it is put in the furnace, so impure Sattva, which contains an alloy of Rajas and Tamas, becomes pure by disinterested actions done with the object of acquiring a Knowledge of the Self. Thus, when one's Sattva has become pure and he has realized the Self through the Grace of the Teacher (*Guru*), he is said to have risen above the three qualities, *viz*, *impure* Sattva, Rajas and Tamas. In order, however, that it may not again become impure¹ by coming in contact with Rajas and Tamas, we are advised to be free from the pairs of opposites (*nir dvandvo*), such as heat and cold, pleasure and pain and so forth, which means that when we have once enjoyed pleasures and suffered pain that fall to our lot in the natural course under the moral government of a Just and Merciful Ruler, we should have left, afterwards in us, no desire at all for further enjoyment of pleasures, nor aversion for a repetition of the suffering, just as an infant² cries bitterly for milk only so long as it is hungry, but the moment the mother suckles it, it ceases to have any thought of enjoying the pleasures of sucking or of avoiding the pain of hunger. We should not even care to get (*niryoga*³) or hold (*kshema*) any-

1 Until the mind (*Chitta*) of the disciple becomes spirit (*Chaitanya*) by practice (*Abhyâsa*) there is this danger

2 Of Bâlîsa lîge kshudhâ / rîde hotâñi duhkha bâdha / pitâñi mâtechu stanasudhî / nañsoñ lîge // Mîja nalage aisi kshudhî / heñi na mihane hotâñi kshudhechi bâdhî / sadâ mîlo he stanasudhî / stana pitâñi heñi mîmenî // Houni gelî sulhabhoga / na mihane punhî tochi ho yoga / athavî na mihane kîñ na ho yoga / jîlî hotâ jo malî // Aiseñi bîlâcheparî / sukhaduhkha bhogis jûr / anubhava sarvâñi avasariñi / thârela tuzyâ // *Yathârthadîpikâ*.

3 Of Nâ malelâñi melavavûñ te yoga, ane malelîne rakshana kari

which the pleasures secured by performing the rites and ceremonies prescribed by the Vedas (*sarveshu vedeshu*) are only the sparks¹. The Shruti says² that one, who knows the Brahma in the inmost recess of his heart, enjoys all the pleasures at one and the same time. Here arises a question, How can one enjoy the taste of an apple at the same time as he does that of a plantain? This is not possible indeed! What the Shruti wants to show is, that he is ever content with the joy of himself and has no³ desire at all for any external object of pleasure. Arjuna now thought it a good opportunity to avoid war and secure Eternal Bliss, as Shri Krishna had already asked him to rise above the three qualities. The Lord of the Senses, Who perceived what passed in his mind, tells him in the next verse that he cannot expect to attain to that state, unless he does his duty disinterestedly.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

“You have a right to action alone, never to its fruits; let not the fruit of action be your motive, nor be attached to inaction.”

Arjuna is said to have a right to action (*karman-yevâ-dhikâraste*), because he desires to possess a Knowledge of the Self. But he has, for the same reason, no right to the return it yields (*mâ phaleshu kadâchana*). He is, therefore, warned against having any such motives for

1 *Of Itasyaivânandasyânyânimâtrâni upajivantiti—Brih 4 3 33*

2 *Of Satyam jñānamanantam Brahma yo veda nihitam guhâym parame vyoman / soshnute sarvân lāmân saba Brahmanâ vipaschiteta // Shruti*

3 *Of Je artha snâna pânâdi—nânâñi jalâshaya kuvâ, talâva vagairemânñi sare chhe te mahâjala—sarovaramânñi, pana sahaja sari rahe Vedanânñi judânñi judânñi karmanâ ânanda Brahmanjñānamânñi sahaja samâi jâya chhe. Are! Brahmanandânâ aûsharupa bijâ badhâ ânanda chhe tyâre e ânanda male to bijî apekshâ raheja nahi.—Dvandvî,*

the action he does (*mā karmaphalāheturbhūh*) especially because the slightest desire of a fruit is sure to subject him to rebirth as mentioned in the 43rd verse. If he were to say then that he would do no action at all he is told that inaction would be a foolish step on his part (*mā te saṅgo stvakarmam*). For as a merchant who avoids the sea for the fear of storms loses opportunities of amassing wealth or as an officer who declines to accept the service of a king through the fear of the strict discipline he will have to observe there sacrifices the prospects of a brilliant career so does one who neglects his duties in life forfeit all claims to Freedom. It is to be distinctly understood however that the right to action is only valid so long as the Mumukshu is under the delusion of being the doer but it must necessarily disappear as soon as he ceases to be to his own consciousness the doer of his actions. It is erroneous to suppose as some commentators do that the four parts (*chatuḥsūtri*) of this verse form the whole religion of the Bhagavad Gītā. For they simply point out the second means¹ of purification *viś* *īhāmūtraphalabhogavirakti* or indifference to the enjoyments of this and other worlds which is the result of the *Ātmanātmaviveka* or the discrimination of the eternal from the non eternal described by the Master in the previous verses. It occurred to Arjuna at this stage that when those who hanker after worldly pleasures get rebirth unsought it may be possible that the doers of disinterested actions may have also to share the same fate. He was quite right in his presumption for the Shruti says that even dis

1 Vide Śādhanaśatashthaya in B G VII 9

interested actions, which are not offered¹ to God, secure residence in the world of the dead ancestors (*Karmanâ pitrî² lokah*). This point is clearly explained in the next verse, which recommends Karma Yoga, also called '*Nishkâma Isvarâṇiṣana*' or 'the disinterested sacrifice to the Personal God,' the result of which is '*Shamâdîśhat*' or 'the acquisition of the six virtues' and '*Mumukshâ*' or 'the longing after liberation', the third and fourth means of purification mentioned in the Shastras

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

“Having recourse to devotion, O Dhananjaya (Wealth-winner)!, do actions renouncing attachments and be even in the acquisition or non-acquisition (of the Vedic rewards); evenness is called Yoga.”

Yoga³ is the state of mind, which surrenders itself entirely to God and thinks of nothing but Him. Arjuna is advised to remain in this state and perform actions (*yogasthah kuru karmâni*). This is what is meant by offering actions to God. When they are offered to God in this way, instead of producing re-births, they give us immortality, just as the very arsenic,

1 As noticed in the Introduction, it was this defect in the doctrine of the Mimâṃsikas (the followers of Karma Mârga or path of action) who fought against Buddhism, which necessitated the reforms introduced by that great hero Śaṅkara Īhârya. This is also a serious omission in the Utilitarian philosophy or Universalistic Hedonism (greatest good of the greatest number) treated in Sidgwick's Method of Ethics and such other works.

Of Yajñârthâthâkâmananyatra lokoyam karmabandhanah—B & III 9

2 That is, the world of the Pitrs, Bhuvârloka. It is called the intermediate world, because it is between the world of men, Bhurloka, and the world of the Gods, Svargaloka.

3 Of Maniṇi Ishvarâche charana / saivabhâveṇi tyâsa sharana / jesi aiseṇ antahkarana / yoga mhanâveṇi tyâlâ // *Yathârthadṛṣikâ*.

which in its natural state has the power to kill a man is able to cure him of even a mortal disease when it is offered to a skilled physician and is transformed into a medicine. We must however cast off attachment¹ (*anganyiktvā*) for other wise the Almighty Physician will not accept our actions. But it is not possible² to expect even a fool to do anything without some ultimate end. We are therefore to understand that by adopting such a course we secure purification³ of heart which enables us to realize the Self. The consciousness of this great advantage maintains the equilibrium of our mind (*śamabhūti*) even when we see that by our offering disinterested actions to God we miss (*asiddhiḥ*) the rewards promised by the Veda which the performers of optional duties gain (*siddhiḥ*). The result of this equanimity being a steady devotion to God which secures the purification of heart—a necessary step to Self realisation—it is itself called Yoga (*samatram yoga uchyate*). Now in the next two verses the Blessed Lord establishes the superiority of knowledge over all kinds of actions whether disinterested or selfish.

1 *Of* (1) Work minus desire is a synonym for the highest renunciation or worship — *Śaṅkṛ Pīṭha Tīrtha*

(2) Such doing of work for its own sake is what has been described in *Jaiminīyoga* as the worship of God through and by means of work for it leads ultimately to perfect illumination — *Śaṅkṛ Pīṭha Tīrtha*

2 *Of* *Prayojanamandisāyanamandopipravartate*

3 *Of* *Jēṣṭh karmānitya naimittika / jēṣṭh karmānitya naimittika / teṣṭ karmānitya naimittika / Ishvarīṇ arpaṇa // Teneṣṭ hoye antahkarana shudhī / kshayate pṛve pṛve pasamāddhi / Ishvarīṇ prema nīrivadhi / bhakti upaśe // Nāgārjuna tīrtha śāstra*

4 *Of* *Yam hi nu vyathayantete*

somnataṭṭya kalpate—

B G II 1

दूरेण ह्यवरं कर्म बुद्धियोगाच्च न जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

“ Far inferior to the union of the Pure Reason (with the spirit or Chaitanya) is action, O Dhananjaya (Wealth-winner)! Do you seek shelter in the Path of Knowledge; wretched are those who work for fruit. One whose reason is united (to the spirit), abandons here both merit and sin; therefore¹, apply yourself to Yoga (Karma Yoga) Yoga is (nothing but) skill in actions.”

It has already been mentioned in the explanation of the 39th verse that the Karma Yoga or the Path of Action is only the first step to the complete union of the Individual with the Universal Soul. Now, in this verse we come to the second step, the Jñāna Yoga or the Path of Knowledge, which is certainly far superior to the first (*dureṇa hyavaram karma buddhiyogāt*). The Self is drawn, as it were, out of the Pure Reason by the instruction (*Vāde vāde jāyate tattvabodhan—Śruti*) of the Preceptor (*Guru*), just as fire is drawn out of a piece of wood by friction (*Vilakshanah sthula sukshmaḍdehādātmeḥkṣitā svadīḥ | yathāgnir-dārmodāhyāddāhako'nyah prakāśhakah || Śrī Bhāgavata*). This is Self-realization. After this, when the Pure Reason begins to catch the Self, so to speak, as the piece of wood does the fire, the process is called Jñāna Yoga or Buddhi Yoga. In this Yoga, Arjuna is asked to take refuge (*buddhau sharanamanvichcha*). Now, everybody has Reason, no doubt, but he cannot gain any Divine Knowledge, because his Reason is impure owing to

1 Tasmāt=for that Knowledge 'Jñānākāraṇe'—*Yathārthadipikā*

life (*Purvasaṅskâra*). Unless, therefore, these sinful actions, whether done before or after we commence to offer our work as sacrifice to God, and both the sinful and meritorious actions we did in previous lives, the impressions of which are stored up in our Reason, are washed off, we won't be free from the bonds of births and deaths. The Knowledge of the Self, however, when it is completed by a thorough union of the two Souls (i.e., when the Pure Reason itself gradually becomes the Self, as the piece of wood becomes a live coal *buddhyukto*, the middle state being that of a Yogârudha or Yukta, whose wood of Reason has begun to catch the fire of the Self), is able to cast off all sorts of merits and sins even in this life (*jahâtiha ubhe sukrita dushkrite*) and give Living-Freedom (*Jivanmukti*). The part, which the offering of disinterested actions to God plays in this machinery of Karma (actions), is that it purifies the mind and destroys the gold shackles of the impressions called 'Kriyamâna', which they leave on the Mind or Reason and which, if one dies without the Knowledge of the Self, are added to the impressions of the previous lives stored in the Reason and known by the name of 'Sanchita', out of which 'Prârabhda' or provision for each life at a time is made. The iron shackles of the rest of the Kriyamâna, caused by the actions not offered to or not accepted by God, and the whole burden of the Sanchita, are both (*sukritadushkrite*) annulled by the miraculous power of Divine Knowledge, the ultimate¹ result of the *Nishkâma Ishvarârpana* or the disinterested sacrifice to the Personal God, which is the spirit of the

the sum total of all the impressions that have been left in my mind by each and all the works that I have done in my past life —*Swâmi Vivekânanda*

1 *Of Sarvam karmâkṣulam Pârtha jñâne parisamîpyate*—*B.G IV 33.*

Sādhana¹ Chātushthaya or the four means of purification to be practised in the company of Saints (*tadviddhī prapñītena* &c—*B G IV 34*) The Prārabdhā alone ends with the life itself. This idea is expressed by the word *Iha* (here) in the context. Our actions which take place in accordance with Nature's law² as well as their immediate effect *i.e.* the enjoyments and sufferings of our present life are not in our control. The shaft that has gone out of the bow must run out its race.

All this says Mrs Besant in *The Ancient Wisdom* 'is the ripe Karma and this can be sketched out in a horoscope cast by a competent astrologer. In all this the man has no power of choice all is fixed by the choices he has made in the past and he must discharge to the uttermost farthing the liabilities he has contracted. So far there is what is called Necessity or Determinism⁴. But we have a Free Will⁵ also

1 *Vide B G III 9*

2 *Vide Commentary Chapter III verses 6 and 7*

3 *Cf* The fact is, pleasure and pain, happiness and misery come with the body. The body is the fruit of one's past actions, so a man must bear with it, as long as his actions are not cleared—(*apī / Śā / mānuṣya*)

4 *Cf* Śāristhān chaita e evasyai prakṛtyān vāpī—*B G III 3*

The standpoint of the Upanishads, therefore is a rigid determinism—Man is altogether fashioned out of *Prakṛti* (*Kṛmā*) according to his *Indriya* is his discernment (*Astū*) according to his discernment he does his work (*Karma*)—*The Philosophy of the Upanishads by Paul Deussen.*

Mrs Besant, therefore distinguishes will from desire and identifies the former with conscience. In the passage quoted in the Chapter on Eschatology

6 *Cf* (1) Although in the natural world there is an element the flesh over which in his such an especial dominion as to be said to dwell in it there is also another element the mind or spirit or inner man which is the slave not of the Law of man but of the law of God. Against this the flesh wages a successful war and brings it into captivity to the

as is evident from the fact that, although it is not in the power of any one of us to become a king, there is nothing to prevent us all from wishing to become kings. Nay, we actually desire every moment for something or other, but how often do we find by experience that the acquisition of what we longed for has done us more harm than good! The Scriptures and Prophets and Saints of all nations, therefore, come forward to guide our Will. They declare¹ that, as there is no unmixed pleasure in this world, we are sure to be displeased with every kind of pleasure when we actually get it. Under these circumstances, the best course for us to adopt is to desire that we may be granted the gift of the Love of God and to leave² law of sin' (Romans VII 22-25). The result is that the mind may become 'reprobate' (Romans I 28) or it may become defiled and ultimately lost (II Cor VII 1, I Cor V 5). It is upon this part of man's nature that God works—*Encyclopædia Britannica—Life of St Paul*

(2) Whom is it (teaching) given to? It is given to Arjuna and to him only (XI 47,48). Who, then, is Arjuna? The Vairâgi—the man, whatever his immediate past may be (1A 30,31), whose Will, is no more focussed on self interest. And he is the ideal *gentleman* in whom no meanness is, who wishes harm to none, has no grudge against any, is past envy, past resentment, past anger. But is the book in its ultimate uses to be reserved for the wholesome Vairâgi alone? Certainly not, for Arjuna is carefully told at the end of the book (XVIII 67-71) how this teaching given in its fullness to him, should in turn be used by him—to whom given, from whom withheld—Thus to the question, "Whom is the Gîtâ for?" One sweeping answer can be given, 'For all men of Good-Will'—*Kurukshetra, by F T Brooks*

(3) The necessary premises of all religion are, as Kant frequently expounds—(1) The existence of God, (2) The immortality of the Soul, (3) The freedom of the will, (without which no morality is possible)—*The Philosophy of the Upanishads by Paul Deussen*

1 *Oḡ Jagiñ sarva sukhi asâ kona jñhe / vichârî manâ tuñchî shodhomî pãhe || Rãmadvâsa Svãmî*

2 *Oḡ Mî toñ kãñhñcha neñeñ / mãzeñ hita Sadguru jãne / teñchî mãze hãññ deneñ / nalage anya || Nãráyana Mahãrãya.*

everything else to Him Who alone knows what is best for us Will is thus a great power in the hands of man It is for this reason that the Saint Tukārāma has often expressed¹ his strong Will that he might be able to pass all his days in the remembrance of God as he saw no other good in this life to be in his hands We are indeed unable to improve our material good in this world but we can if we wish even in this life² make ourselves happy for ever for every true religion professes to prepare us for the next life The Shruti says⁴ that the Self is realized not by study nor by

1 *O' Doka taṭṭaṭṭa āhe pāṭaṭṭa ādhina / ty chami kīṣhina v hu bhira //* Frou aera kāla Tasyā cintane / kīṣi vaci mā e i chebbiāne // *Labha to ra dīo yāhūni dasara / ānka D t rīy e i janmēni //* Taka mhanē ālof somhita sarkatef / mīmāṃsē okhate: be Devā //

O' (1) The master teaches that it does not matter in the least what happens to a man from the outside sorrows, troubles, sicknesses, loss—all these must be as nothing to him and must not be allowed to affect the calmness of his mind They are the result of past actions and when they come you must bear them cheerfully remembering that all evil is transitory and that your duty is to remain always joyous and serene They belong to your previous lives not to this you cannot alter them so it is useless to trouble about them Think rather of what you are doing now which will make the events of your next life for that you can alter—At the feet of the Master

(2) Christianity regards temporal prosperity as no indispensable or unmixed blessing Its *summum bonum* is that healthy condition of the soul in which influenced by the instinct of humanity it becomes incapable of sin This healthy condition is called in the dialect of Christianity life or salvation and Christ was in the habit of declaring it to be a blessing in comparison of which temporal happiness is utterly insignificant—*Eccē Homo*

3 *O' Nishkāma mātṛa phalādīyaka yā shāntīnī / jēne prasauna Harī karmaja bandī ahārī //* Je kīmya yataṛ tītuko kriyamāna hotī / bovonī anēhīta p lēhī phala y si lēti // *V mana Pandita*

4 *O' N yamātmā pravaśanena labhyo na modhayā na bahunā shrutena / yameva'sha vrinute tena labhyastasyaśka ātmā vivrinute tanum avīm //* *Shruti*

meditation, nor by hearing, but by the force of the Will alone. When the Bible says "Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find", it means the same thing. Even the common proverb "Where there is will, there is way" is based on the assumption of a Free Will. "Every thing of course", says Mr. William James in his 'Pragmatism', "is necessarily determined, and yet of course our wills are free a sort of free-will determinism is the true philosophy". We are, therefore, held responsible for our Will. J. S. Mill in his 'Utilitarianism' plainly writes: "Morality of the action depends entirely upon the intention, that is, upon what the agent *wills to do*". In the Yogavâsishta, the Sage Vasîshta tells Shri Râma that what is done by the mind alone is only done and not what is done by the body, for, when one embraces a wife or a daughter, the action is the same in both the cases, but the mind or feeling or will is different. For this reason, even in human administration, when there is no other alternative than to judge persons according to their actions, great importance is attached to motives¹. 'A worthy and an unworthy man are to be judged not from their actions only, but also from their Will' is one of the golden sentences of Democritus. Hume, though a free-thinker, also corroborates this view when he says in his *Inquiry concerning Human Under-*

1 Cf. Hence motive is far more important than action, and a mistaken action done with a good motive is productive of more good to the doer than a well chosen action done with a bad motive. The motive, reacting on the character, gives rise to a long series of effects, for the future actions guided by that character will all be influenced by its improvement or its deterioration, whereas the action, bringing on its doer physical happiness or unhappiness, according to its results on others, has in it no generating force, but is exhausted in its results — *The Ancient Wisdom*.

standing that 'as actions are objects of our moral sentiment so far only as they are indications of the internal character passions and affections it is impossible that they can give rise either to praise or blame where they proceed not from these principles but are derived from external objects. Now if one were to raise such a question as why should we be punished for our misdeeds when our actions are forced upon us? the reply is that the necessity of the cause justifies the necessity of the effect the cause itself being the result of our own previous Karma. We are reminded here of the witty retort. And I was predestined to flog you for it given by Zeno to a similar excuse of predestiny brought by a slave of the philosopher when caught stealing. The thief however if he were to develop his Will which it is in his power to do is bound in spite of the thefts he may be tempted to commit by the force of his previous Karma to create new tendencies which will make all his actions in the next life as good as those of a thoroughly honest man. In the same way if a man born with good tendencies happens to imbibe evil ones through bad associations his present actions may, notwithstanding be good but if the evil tendencies continue unchecked till his death he is sure to become a bad man in his next life.

It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties whilst there is nothing noticeable in his mode of life to distinguish him from his fellows. You made in the past the character with which you were born you are making now the character with which you will die *and will return*. This is Karma. Therefore in order that he may acquire Self knowledge Arjuna is advised to stick to Karma Yoga (*tasmād yogāya yujyasva*), which

is said to consist only in the skill used in performing actions (*yogah karmasu kaushalam*) For, as stated above, the two most important propositions are: (1) it is impossible to avoid actions and (2) the peculiarity of all of them, whether good or bad, is to involve the doer in the course of births and deaths. Now, the skill referred to also lies in two things, *viz*, first, in avoiding the motives of fruits and, secondly, in offering¹ actions to God, because they enable one ultimately to cast off the fetters of actions. In the next verse, Shri Krishna says that those who have realized² this Absolute Unity, Whom neither speech can describe nor mind comprehend, obtain Salvation

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबंधविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

“Those, whose reason has become pure (on account of their) having renounced the fruit of action, being united to the absolute and freed from the bonds of rebirth, attain the state which knows no pain”

As stated in the Introduction, two kinds of duties³

1 Cf Bhogēñ prārabdhāchâ kshaya / asâ sakala shâstrâñchâ nirnaya / yâkâraneñ Rukminipriya / karmasamarpana mhanē karāveñ âpanâteñ // *Yathârthadîpikâ*

2 Cf Yato vâcho nivartante aprâpya manasāsaha / ânandam Brahmano vidvânna bibheta kadâchana // *Tait 9*

3 Cf Yâ sarva karmâñcheñ punah nitya, naimittika âni kâmya ase bheda kelele âheta. Nehamiñ keleñcha pâhije aseñ jeñ snânasandhyâdîka karma teñ nitya karma hoya Heñ kelyâneñ kâñhiñ vishesha phala kiñvâ arthasiddhi hota nâhiñ, pana na kleñ tara mâtra dosha ghadato. Naimittika mhanaje kâñhiñ kârana purviñ upasthita jhâlyâ muleñ jeñ karāveñ lâgateñ teñ karma. Udâharanârtha, anisbtha-graha-shânti, prâyaschutteñ vagaire. Jyâsâthiñ âpana shânti kiñvâ prâyaschitta karitoñ teñ nimitta purviñ ghadaleñ nasalyâsa hiñ ! armeñ karanyâchi jarur nâhiñ. Yâkherija âpanâsa kâñhiñ vishishta goshtichi ichchhâ houna' tatprâptyartha âpana

are given in the Vedas as necessary (*Āvashyaka*) and optional (*Sukṛma*). The optional are to be entirely avoided by those who want to realize the Self just as forbidden actions (*Astiddhi Karma*) are to be avoided by all. The necessary are those which must be observed by every one. They may be divided into three classes as (1) Religious or *Vaidika*, (2) Social or *Laṅghita* and (3) Natural or *Sphṛita* all of which may be summed up in Love of God Love of man and Love of what we regard as ourselves respectively. They are expressed in the terms *Śāstrarakṣhanam* (sacred laws) *Lokik* (social customs and usages) and *Bhṛāṇḍi yāpāra* (occupation of eating etc) in the Bhakti Sūtras of Narada quoted at the end of this para. When Christ was once asked to pronounce which commandment in the law was the greatest he is said to have answered by quoting a sentence from the Pentateuch in which devoted Love to God and man is solemnly enjoined upon the Israelite and by declaring that upon this commandment

ki yekadāśi abhis rāvaṇo aruna jēṇ karma karitoṇi tēṇi kāmya karma hoyā
ud karanaribha pāra padanyā tibi ki vā putrapr pīyārthā yajna karaneṇ
Nitya naimittika āśi kāmya yāśāṇi ya kārṇik karmeṇ—uḍhara arthā
sar paṇa—śāstrān āśi āśi tyājya tharavilḥ aśyāmuleṇ tyāśa
nāśiddha karmeṇ aśi mhanāśi ā—*Cūṭrahārya*

1 *Of Kāmyaṇām karmanām nyāśam ānyāśam karayo viduh—
II O XVIII 2*

* *Of Duty* are often divided into religious relative personal the characteristic excellence in each of these departments of virtue being respectively faith benevolence and justice and temperance. Now in Christianity these three are respectively perfected in hope charity and self-denial which are the peculiar fruits of the spirit as distinguished from ordinary virtue. These three cardinal graces of the Christian character are enforced by our Saviour when he bids us take no thought for the morrow do as we would be done by and deny ourselves, take up our cross and follow Him.—*Yeoman's Sermons*

the whole Mosaic and prophetic legislation depended." The religious duties enjoined by the Vedas are subdivided into what are called (1) daily (*Nitya*), such as morning and evening prayers (*Sandhyâvandanam*¹) and (2) periodical (*Naimittika*), such as anniversaries, penances (*Shrâddha*, *Shânti*, *Prâyaschitta*) &c. These are to be performed with perfect Faith in God (*Yogasthah kuru kar mām—B G II. 48*) and offered to Him as sacrifice, as the very formulas² to be repeated at the beginning and end of each prayer or ceremony show. With regard to our social duties, the key is given in the twentieth verse of Chapter X, which says "I am, O Gudâkesha (Lord of Sleep) !, the Self enshrined in the hearts of all beings (*Ahamâtmâ Gudâkesha sarva bhutâshaya sthita*)" The great commandment of the law is, therefore, 'to love God with all your heart and your neighbour as yourself', and the maxim for practice corresponding to this law of feeling is 'do unto others as you would that they should do to you.' This establishes the two great virtues of Benevolence and Justice, included in the golden rule³ of doing all good and no harm to others. The same is also the substance of the eighteen Puranas, which say 'Benevolence is merit and Injury (Latin-*injuria* or injustice) to others is sin (*Paropakârah punyaâya pâpâya parapîdanam*)' The

1 *Of* Sandhyâm manasâ dhyâyeta, etc. So we should perform Sandhyâ-vandana (rites). The Sandhyâvandana performed by dhyâna requires no water. It gives no trouble to the body or the speech—*Brahmopaniṣad*

2 *Of* 'Upâttadurita kṣayaadvârî Shri Parameshvara prityartham' and 'Brahmârpanamastu'

Of Sarva karma phalatyâgam prâhustyâgam vichakṣanâh—*B G XVIII 2*

3 *Of* In daily life this (love) means two things, first that you shall be careful to do no hurt to any living thing, second that you shall always be watching for an opportunity to help.—*At the feet of the Master.*

principle underlying our natural or personal duties is that we should take care of our body or person as a sailor would of his ship because it helps us in crossing this ocean of grief. The virtue which enables us to perform them satisfactorily is temperance¹ or moderation. We are therefore asked in the 17th verse of Chapter VI to be moderate in the food and exercise we take in the actions we perform and in sleeping and wakefulness. The most celebrated Marathi poet and philosopher Tukārām Mahārāja gives all the three necessary or obligatory duties and their beneficial result when offered to God in one simple sentence thus — Moderation in food honest dealing and dispassion is the substance of all that is required for Salvation. But if these are not offered to God the Shrutī (*karmant pitṛ lokāḥ*) says we shall have to go to the world of the dead ancestors. We are therefore emphatically commanded in Chapters III 9² and IV 2,³ to offer all these disinterested actions to God. This is the meaning of *karmajam phalam tyaktvā*. The result of this is that we become '*manishinah*' i.e. our Reason which is our real eye is purified⁴ and through the Grace of the

1 Cf. To found love of piety is continuous but the summit of piety is the love of God — *Śaṅkar Śaṅkara's of Śaṅkar the Pythagorean*

2 Cf. *Yukticheḥ śhīra nīlāḥ vyavaharā / vāirā ja teḥ śhīra tadārayā //* *T. Līlāma*

3 Cf. *Yajñirbūttakarmānanyastatoloy m karmā bandhanāḥ / tadārtham karma kaunteya muktaśaṅgāḥ samāchara //* *B. C. III 9*

4 Cf. *Yatkaroshi yadashuḥi yajjohuḥi lūlūḥi yat / yatapasyasi haunteya tat kurushva Mātārpanam //* *B. G. IV 27*

5 Cf. Therefore I must become Reason trusting I is soul to Reason for guidance and support, that she may wakefully receive what it sees; and with this be must behold the One not admitting any element of sense but gauging on the purest with pure Reason and with that which in reason is first — *Platōna*

Preceptor (*Guru*) we are able to realize the Self. Then, by the practice (*Abhyâsa*) recommended in Chapter VI, the Individual Soul, who is, as it were, the reflection of God in this Pure Reason, is united to the Universal Soul who pervades everything. This union is expressed by the term '*buddhyuktâ*¹' in the verse In the Bible also, sometimes, the spirit² of God is said to 'dwell in' the devotee, and once, the closeness of the union is expressed by the still stronger metaphor of a marriage—"he that is joined to the Lord is one Spirit" Such a person, having burnt all his '*kriyamâna*' and '*sanchuta*', that is, the impressions of all his actions on the Reason, is released from the shackles of births (*janmabandhavinirmuktâh*) and achieves Freedom from births and deaths (*padam gachchhantyanâmamayam*³) after death, when the whole of his '*prârabdha*' is exhausted. The great Sage Nârada says in his Bhakti Sutras, "He who abandons the fruits of actions, dedicates all actions to God, and thereby becomes free from the influence of the pairs of opposites and developes uninterrupted Love towards God, saves himself as well as mankind (*Yah karmaphulam lokânstârayati* 48-50)." Arjuna seemed to be very much pleased with this theory, but the Blessed Lord, Who knew that the effect of the present teaching would last only for a short time, tells him, in the next two verses, that he would

1 *Of* Jo prastutiñ buddhi yukta / purvârdhñ varnîlâ Jivanmukta // *Yathârthadipikâ*

2 *Of* But ye are not in the flesh but in the Spirit, if so be that the spirit of God dwell in you.—*Romans, VIII 9*

Know ye not that ye are the temple of God and that the spirit of God dwelleth in you ?—*I Cor III 16*

3 *Of* Punarâvritti chintâmaya / roga tyâsa mhanaje âmaya / to nase aseñ anâmaya / te padâ pâvati buddhi yukta // *Yathârthadipikâ*.

enjoy true Bliss only when he realizes all that he has heard

यदा ते भावः क्लृप्तः पुरिर्जितिरिव्यति ।

तदा गतामि त्रियद श्रोतव्यः । श्रुतं च ॥ १७ ॥

धुनिविमलिता ये यदा समाप्तिं निश्चयः ।

समाप्यते । श्रुतिर्यदा योगमगम्यति ॥ ३ ॥

When your reason shall have crossed beyond this tangle of delusion then will you become indifferent to things both heard and yet unheard. When your reason perplexed by the doctrines of the Scriptures will stand unshaken, steady in concentration then will you be an adept in Yoga.

The tangled maze of delusion (*mohalānam*) to be escaped is of two kinds. The first¹ is the belief that the mortal body is the Self itself. This is to be overcome by the analytic method known as *Vyatikrāṇa Knowledge* which reveals the Self by separating the unreal elements called matter from the real spirit. The second is the belief that matter has real existence for we do not know that in separating matter from spirit we actually cast aside spirit matter itself being nothing but spirit in various forms. This is destroyed by the synthetic method known as *'Antarā Knowledge*, when the mind's purified eye sees the spirit in the Universe just as the eye of the flesh sees water in ice, gold in ornaments and clay in pots. Now Arjuna is told that when he gets this double experience (*buddhivyaatitarishyati*) through the Grace of the

1 Cf. Jereñchi leñāñ abam aśāñ mhanata / dehasambandhi yāteñ mizeñ mñāñ a / aśāñ a) 'navillāñ jo varitatu / kallā jāñ tuñ yāteñ ruhanñe // *Chitpad Inandalahari*

Of Hā eka moha gēñ / toñ lusañ moha āho urall / kiñ ātmā rajja tochi tākñā / veññāñ deha mhanonñ // *Yatharthadipikā*

Guru, then only his Reason shall truly cease¹ to desire the pleasures (fruits of action) of this world or of the world to come (*tadâ gantâsi nirvedam*²), which he has already heard or which he is likely to hear hereafter (*śhrotavyasya śhrutasya cha*). For, although at this moment he feels that he does not wish for anything, yet, without practical Knowledge, his mind is sure to be changed. When, however, his Reason (*yadâ te buddhih*), which is confounded by what he has learnt from the Scriptures (*Śh utvivratipannâ*) about the means for the acquisition of various objects, will, by Self-realization, stand perfectly unconcerned (*sthâsyati mśchalâ*) and be fixed³ in concentration (*samâdhâvachalâ*), then he will be an adept in Yoga (*yogamavâpsyasi*) and enjoy Living-Freedom (*Jivanmukti*). In the next verse, Arjuna asks some questions about one, who has completed the whole course of Knowledge in this way.

अर्जुन उवाच स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितवीर्यं किं प्रमापेत् किमासीत् व्रजेत् किम् ॥ ५४ ॥

“ What are the characteristics of one whose reason⁴ is steady and who is fixed in concentration, O Keshava ! (dear to both Brahmâ and Shiva) ? How does one with steady reason converse, how sit, how move about ? ”

1 Of Parikṣhya lokân karmachitân Brahmano nirvedamâyâditi—
Mundâlopanishad

2 Of Tevhiñ śhruta phalâchî kâmanâ / ashruta phalâchî vâsanâ /
tâkonî buddhi tuzi Arjunâ / nirvâla vairâgya pâvela // *Yathârthadîpikâ*.

3 Of Evam samâdbhiñta sthira buddhi / tyâsa sthitaprajnatâ siddhi /
tyâchî vartanyâchî prasiddhi / te yoga shabdeñ jânîvi // *Yathârthadîpikâ*

Emaja śhrutî smritimâñ aganîta phalavilâñ karma tathâ vâda vivâda
bharelâñ chhe tethî karî vhemamâñ padelî bhramîta buddhi jyâre vîśhrîma
pîmî Paramâtma svarupamâñ thîre tyâre kharo yoga sâdbayo jânavo —
Devedî

4 Of. Sthitaprajno yatirayam yah sadânandam ashnute / Brahmanyeva
vîlinâtmî nirvikîro vanishkrîyah // *Viveka Chudâmanî, by Shankarâchârya*.

Who can describe the great joy which a kind mother feels when her beloved child begins to ask intelligent questions? With such joy Shri Bhagvân answers in the next verse, the first out of the four questions viz. what are the characteristics of one whose Reason is steady (*sthitaprajnasya kâ bhâshâ*)?

श्रीभगवानुवाच—अजहति यदा कामान्सर्वापारं मनोगतान् ।
आत्मन्येवा मना तुष्ट स्थितप्रज्ञस्तदोच्यते ॥ १५ ॥

When a man O Pârtha (Son of Prithâ)! abandons all the desires interwoven in his mind and is content in the Self with the Self alone then is he called of steady reason ¹

When a man has a general aversion for temporal matters like Arjuna he is a fit candidate for Knowledge (*Mumukshu*). When he has acquired Knowledge and he works for Perfection (*Siddhi*) his mind sometimes owing to previous tendencies (*Purvasaṅgikâra*) thinks of external objects. He is then required to control it by means of hearing (*Shravana*) and practice (*Abhyâsa*). Such a man is called an Initiate or *Sâdhaka*. He whose Pure Reason easily assimilates with the Eternal and who enjoys such infinite Bliss¹ of his own Self (*âtmanyeâtmanâ tushtah*) that he regards all worldly pleasures as something he has spitted out and which it is impossible for him to accept again (*prajahâti yadâ kâman sarvân manogatân*) is said (*uchyate*) to be perfect (*Siddha*) and of steady Reason (*Sthitaprajnah*). In the next verse is described the state of his mind during the time he enjoys pleasure and suffers pain awarded to

¹ *Of Yadasarvo pramuchyante kâm ye'sya rihid shritâh / athamartyo mrito bhavatyatra Brahmasamashnute* // *Brih. 4.4.7*

him in accordance with the Law of Karma, as a result of his actions in the past lives

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागमयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

“The meditating Initiate, whose mind is not distressed amidst pains, who has no longing amidst pleasures, and who is freed from affection, fear and anger, is called of steady reason.”

An Initiate¹ is called here a *Muni*, because he tries to become perfect by means of *Manana* (conning) He is said to be of steady Reason (*sthitadhimuchyate*) when, while suffering pain, his mind is not at all agitated (*duhkheshvānūdviṅṇamanah*) and he does not wish that a similar calamity may not befall him again and, while enjoying pleasures, he is not puffed up and he does not thirst for more (*sukheshu vigata sprihah*). He is free from love of material things (*vitarāga*), because he loves intensely his own real Self. He is destitute of fear (*bhaya*), because he knows by experience that the body and the external objects are all unreal. He is without anger (*krodha*), because he is indifferent to worldly pleasures and pains and has no occasion to blame anybody. These marks of a Perfect Man, all Initiates ought to bear in mind, in order that they too may attain, in due course, to that blessed state. The answer to the second question about his talk (*sthitadhiḥ kimprabhāsheta*), is given in the following verse.

यः सर्वज्ञानमिम्बेहस्तत्तत्प्राप्य शुभाशुभम् ।

नामिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

1 Of Yuktadrishtāntēṁ karuṁ / vichāra siddha karī mauṁ / beṁ manana jāne to 'Muni' / he siddhaka dashī siddhāchī // *Yathārthadīpikā*

'His reason is steady who has attachments nowhere and who come what may good or ill is not elated with joy nor distressed with aversion

What will a being whose Reason is steady (*his i prajñā pratisthita*) speak? Can we expect him to indulge in the idle prattle of the world for which he has no attachment whatever (*jñāna-samratir ātma-bhāva*)? When he does not identify himself with the body, what will he talk about the wife or children or wealth or house of his body? Why will he open his mouth at all who feels no exultation whenever anything agreeable happens in life or who finds no reason to curse his fate or the occurrence of any disagreeable event (*atitapradīpya śhāntaśhānti nā nīlīm ātma-bhāva*)? And yet there is one subject¹ on which this great Soul whose Reason is steady does not fail to converse when a proper occasion presents itself. The subject is the Love and Praise of God or the Knowledge of the Self and the occasion is the company of a person who is either a Seeker of Knowledge (*śhṛmukṣhu*) or an Initiate (*Siddhā*) or a Perfect Man who enjoys Living Freedom (*śhānmutta*). The next verse is the reply to the third question of Arjuna viz how he sits or remains (*kim āsita*)?

यदा यदा ते घ्राय ह मौञ्जानीय यदे । ॥

इन्द्रियार्णविरिया रज्यसाम्य मत्ता निद्रिणा ॥ ८॥

His reason is steady when he withdraws his senses from the objects of sense as the tortoise does its limbs all round

¹ Cf Gomatēn kābhin p va / tati sarvato-bhāva tena nānīlīb v / jo okhata nān āva / vishkīlāt // *Jñānārār*

² Cf Ytate ātma-māhātma-kotāla jñānāparijāna-sāmbodhanijā vimala vānā vade ebhe — *Devedī*

The difference between a Perfect Man (*prajñā pratishthitā*) and an ordinary man in this respect is, that the former is able to draw back (*sañharate*), without the least difficulty, his senses from the external objects (*indriyāṇdriyāṇthebhyah*), as soon as the necessary or unavoidable enjoyment of lawful pleasures, offered unsought, is over, as the tortoise (*kurmo'ngāṁva*) easily draws in and out its limbs, or as a ball hit against a stone wall rebounds the moment it touches it, whereas the latter sticks permanently to the objects of sense, as does a ball to the mud wall against which it is hit. An Initiate, who has not yet acquired so much control over his senses, must, before he becomes perfect, meditate constantly on the point that the senses and their objects are no other than the Self he has realized. Here, a doubt having arisen in the mind of Arjuna whether a person, who avoids certain objects either because he is ill or because he observes a fast, is also to be classed among those whose Reason is steady, its solution is given immediately in the next verse.

विषया विनिवर्तते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

“The sense-objects turn away from a dweller in the body, who is abstinent, but not the relish for them. When he has seen the Supreme, even the relish departs from him.”

A person, who is suffering¹ from cold and cough,

1 *Of* Koī rogi mārāhāra padyo hoyā to temi indriyo vishayamātrathi pīchhi valehi rahe chhe To te shuñī vā jñānini barābara chhe? Avī shankā durakaravī lahe chhe ke kevala indriyo vasha karī vishayathi vāh levāmāñja samādhi ke yoga sādhatāñ nathi, pana jyāre vishayani vāsanī pana manamāñthi mari jāya ane indriyo pīchhi vale tyāre khari samādhi thāi lāhevāya Hāthayoga ane Rājayoganā mārga a prakāreja jūdā pade chhe.

is prohibited from eating fried things but he is anxiously waiting for the time when he recovers and is allowed to do full justice to them. In the same way, one who is observing a fast (*nirdhāraṣṭa dārah*) for a day in honour of some deity no doubt abandons the sense objects (*rishṭa, nīritarānta*) temporarily but not the desire for them (*rasa-irām*) for he is determined to consume on the following morning double the quantity of food he would otherwise have taken. Again an ascetic who aspires to a residence in heaven also gives up pleasures in this world but he expects in return to enjoy them thousandfold in the world to come. Such is not the case with the being whose Reason is steady. If it be possible for one who tastes the nectar of the Gods or who is served with royal dishes every day to care for the poor man's gruel (congee) or the beggars' crust then only will it be possible for one who enjoys perpetually the Bliss of the sight of the Supreme to have any relish for sense-objects (*rasa-pyāsa param dṛiṣṭi d nītarānta*). In the next two verses the Blessed Lord tells why even one who has realized the Self is required to control his senses and how he is able to accomplish this difficult task.

यतो ह्यपि यतोऽप्युपम्य विपश्चित् ।

इन्द्रियाणि त्रमायीनि हसति त्रयममम ॥ ६० ॥

तानि सर्वाणि भयम्य युक्त आसीत् मत्पर ।

यशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

The bolsterous senses of even him O Kaunteya (Son of Kunti) I, who has realized the Self though he be striving wrench away his mind forcibly

Hathayogi kevala indriyonī damaṇamāṇī padē chhe and Rājayogi manano mīravī mātē chhe. Rājayogavāṇī Hathayoga na kāmō chhe emā atre Bṛahma Mahātmā sukshmarīte samajāre chhe — *Deified*.

Restraining them all, one should remain in absolute unity, Myself being his Supreme Goal. For, his reason is steady whose senses are controlled."

The senses of the Jnâni (*purushasya vipaschutah indriyâni*), as it were, churn the mind, in order that it may fall into their clutches (*pramâthini*) The Initiate struggles hard (*yatato hyapi*) to control them (*tâni sarvâni sâñyamya*) by exercising his power of discrimination and by directing his mind to the study of the Self (*yukta âsita*), but unless he makes the Saguna¹ Brahma (*Personal God*) his Supreme Goal of Life (*Matparah*), the senses are sure to carry away his mind by force (*haranti prasabham manah*). Practice (*Abhyâsa*) and dispassion (*Vairâgya*) are, verily, the two principal means of Salvation, for, they serve as a ship to cross this ocean of delusion But, without a helmsman, who will steer the ship? When the Initiate, therefore, remembers the Personal God, Who has assumed the nature of the Kalpavriksha, and seeks His help, he succeeds in controlling the senses (*vashehi yasyendriyâni*) and becomes perfect (*tasya prajñâ pratishthitâ*) in a very short time and with the greatest ease The evil fate of the Initiate who neglects to do this, especially if he be not one who has fallen from Yoga (*Yogabhrashta*), for, in that case, his former practice

1 *Of Na Vâsudevabhaktânâm ashubham vidyate kvachit—Vishnu Sahasranâma*

Pachhi 'yukta âsita Matparah' ityâdithi suchaveli Bhagavadnishthâ vividha prakâre bija chha (7-12) adhyâyamâñi varnavi chhe —*Dvivedi*

Miñcha thora jayâ to Matpara / jnâni saguniñ sâdara / tyâsa tântoñ
Miñ Sarveshvara / nirupana honâra heñ pudheñ // Evam aisâ Matpara /
jnâtâ prayatni nara / tyâsa indriya parikara / vasha hoto // Jyâsa vasha
indriyeñ / tochi sthitaprajna svayeñ / pratishthâ pâvali nishchayeñ /
prajñâ tyâchi // *Yathâarthadâipikâ*

(*Pur-vibhāṣa*) enables him to control his senses is described in the next two verses

प्राप्तो विद्या युक्त सगस्तो यूनयते ।
 सगात्म नास्ते पाम कामात्कापोऽभि नास्ते ॥ ६० ॥
 प्रोत्राद्भवति समोऽहं समोऽहत्स्मृतिविभ्रम ।
 स्मृतिभ्रमाद्बुद्धिनाशो पुद्भिना गतव्ययति ॥ ६१ ॥

* The man who dwells on the objects of sense, conceives an attachment to them; from attachment springs desire; from desire anger is born. From anger proceeds delusion from delusion confusion of the memory; from confusion of the memory loss of reason; from loss of reason he perishes.

When an initiate thinks constantly of the sense objects (*dhyāyato viśvān jñānī*) he naturally forms an attachment to them (*sangaś ceshupadyate*) which, in due course is converted into a keen desire to possess them (*sangātsanyadyate kāmah*). Any delay or difficulty caused in securing them gives immediate birth to anger (*kāmaś crodho bhijdyate*). When anger grows powerful one loses his power of discrimination (*rodhād bharati sammohah*) and by degrees forgets (*smṛtibhramah*) the lessons he has learnt from the Preceptor and the Scriptures. This forgetfulness tends to destroy the resolu-

1 *Of* Dubhāṅgaḥ sarvathāiva tyājyab // kāmakrodha moḥasṁritiḥ bhraṇśha buddhinaśha sarva nāśha kāranaḥ ॥ 43rd and 44th *Shakti Sūtras of Nāṇada*

2 *Of* Arthe hyavidyamān pi saṁsṛitinaḥ nivartate / dhyāyato viśvā jñāsyā eva na tūg mo yathā // Atarvaśhaṁśchittam prakṛtam sa tūm p tū / bhaktiyogena tīvreṇa vīraktyā cha n yedvasham // *Śhrī Jñāgarata*

3 *Of* Te sṁsṛitinaḥ padatāḥ bhṛama / na hotāḥ mānśchā saṁjyama / nāśo buddhiḥ uttama / avāṇa nīśchayāśchī // Śvabhiśchayā nīśchay ā / Guru bhātra bodheḥ eva ā / indriya mānśchayā / yeḥ / hotā mārgiḥ mokśāśchayā // To bh rōḥ viśvāya vāṇā rāṇi / phādāni khādāni lāṇjagyaṇi / evaṇcha jñā dehābhimāni / yathāpurva // *Yatharthadīpikā*

tion of the Reason (*smṛitibhrañśadbuddhinnāśho*) that he is the Soul Eternal, and thus he perishes (*pranashyati*), i.e., again identifies himself, as before, with the mortal body Arjuna now says to himself that, whenever an Initiate enjoys even the unavoidable pleasures, though he may be afterwards withdrawing his senses like the limbs of the tortoise, 'I'ness' (*Ahankāra*) is sure to make its appearance. Under these circumstances, how can he obtain the Grace of God and its result, the Eternal Bliss? In the next two verses, we are, therefore, shown a simple but powerful means by which we can secure both

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मचर्येर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्यागु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

“But the well disciplined Soul, who moves among objects with senses free from likes and dislikes, self-controlled, obtains the full Grace of God. Having obtained full Grace, all his sorrows cease to exist, for, the reason of him, whose heart is overjoyed, soon becomes steady.”

What Shri Krishna means to say is “O Arjuna !, it is impossible to do any action without having the feeling of Ego (*Aham*¹), but, this does not at all interfere with the pure² Soul (*vidheyâtma*), who knows by actual

1 Cf Deva mhrane Arjunâ ! / kâñbîñchâ yâ abampratyâvinâ / na gñade, kumbabunâ / mî akartâtmatveñ vartena mhanatase // Âtmâ akartî majalî / brave ritineñ samajalâ / aisâ akriya bhâva umajalâ / mhanunî pratyaya vâte toñ ahañkâra // Tetheñbî na sute abam pratyaya / kîñ karmamula aisâ buddhicâñ nichaya / parî âtmâ kalatâñ akriya / abhâva jûlâ mîpanâchâ // *Yâthârthadîpikâ*

2 Cf Râgadvêsha virahiteñ indriyeñ vîsha jûñ tihîñ / gheto vîshaya shuddhâtma to prasâdîsî pâvato // *Samashloka by Vâmana Pandita.*

experience that he is actionless¹ (*nishkriya*) and who attempts to see God every where so long as the senses with which he moves among objects (*nishayamindriyais-chiran*) are free from love and hatred (*rugadasha* 1) (*iktaistu*) and are under the control of his own Self (*atma ashrit*) He pays the debt of merit by enjoying pleasures and the debt of sin by suffering pain and is glad to see that the accounts of the creditor are squared He does not however entertain the least affection for a repetition of the pleasures or aversion for a repetition of the pain because he does not want to contract further debts Such a man is certainly favoured with the full Grace² (*prasadda-adhigachchhati*) of God which extinguishes all pains (*sarvaduḥkḥḍnam hiniravopayati*) His heart is then overflowed with joy (*prasanna-ctaso*) to see the Lord of the Universe all round and his Reason soon becomes steady in that experience (*hyashubuddhiḥ paryavastishthate*) In the next two verses the attention of Arjuna is drawn once more to the importance of self control in attaining to this blissful state

नास्ति बुद्धिभूतस्य तच्चायुषस्य भावना ।

न चाभावयत नातिव्रतस्य कुत सुखम् ॥ ६६ ॥

इष्टियाणां हि चरता यमनोऽनुविधीयते ।

तदस्य हरति प्रता यानुनीयमिचामसि ॥ ६७ ॥

Asi āpanachī kovala / houri aṇ ni-chala—Jn a Arari

1 Cf Tasya-anukritobhāvo—B 6 XVIII 17

2 Cf Yo Mam paśyati svatm—B C VI 30

3 Cf Nirgunatveṇi svātma āyama / tantūni atāni indriyaiḥ man / jyāchlu tyān J gajjivana / prānnaḥ boya // Jy prasādeḥ jīvanmuktat / jādni pīve bhajatī / tyā prā īteḥ tattvattīni / to pāvato // Prasāda mhanaje prānnaḥ / jyā prasāde jīvanmuktat / dyāve vāto Anant / prasāda etheṇi yī nlu a // Prasāda pīvatīni jātī / boya sarva duḥkḥḍat hāni / elitta tyā prasādeṇi karani / prānna jyāceṇi // Iath thadipīti

For by Grace are ye saved through faith and that not of yourselves It is the gift of God—*Lf he lant Olaj II 8*

Dhītaḥ prasāde—*S/ruta*

“There is no Pure Reason for him who is not self-restrained ; nor for him, who is not self-restrained, is there meditation of the Personal God ; there is no peace for him, who is without meditation of the Personal God ; whence can there be happiness for the peaceless. For, the mind, which freely follows the roving senses, leads away the reason, just as the wind leads away a ship upon the waters.”

A person is said to be ‘not self-restrained’ (*ayukta*¹) when his senses are not free from likes and dislikes. Such a man, evidently, can have neither Pure Reason (*nāsti buddhih*) nor meditation (*bhāvanā*²) of the Personal God. He is said to be devoid of Pure Reason, because the fire of Knowledge, drawn out of his Reason by the friction of the instruction he received from the Preceptor, is in danger of being extinguished for want of the breeze of self-restraint. He is without meditation of the Personal God (*abhāvayatah*), because it is not possible for anyone to love God and sense-objects at one and the same time. He cannot, therefore, secure His Grace, without which how can one expect to obtain tranquility of mind (*śāntiḥ*), which is the source of true happiness (*sukham*)³. The poet Ekanātha says³ in his commentary on Shrimat

1 *Of* Tari ayukta jo kũ ajita chitta jāna / *Ohitsadānandalahari.*
Rāgadvēshavirahita / to indriyagrāmasaīyukta / jvāchā indriyagrāma
ayukta / ayukta mhanāvā to puruṣa || *Yathārthadīpikā*

2 *Of* Bhāviṣe te bhāvanā / mhanaje sūgunādhyāna kalpanā / bhāvanā-
śhabdeñ ghāḍenī / nirguṇādhyāna || Kalpavēla sākāla / pari na kalpave
chaitanya kevala / sātataśiddha pāhatāñ nivala / kalpaka mana hoyā
unmana || *Yathārthadīpikā*

3 *Of* Sadguruchī kṛipā zālyā purnā / jnānuchī hoyā Janārdana / maga
jana vana vijana / bhinnābbhinna bhāsenī || *Ekanāthi Bhāgarata*

Jnānādera mhanē taraloñ taraloñ / ātāñ uddhariloñ Gurukṛipeñ ||

Bhāgavata that by the full Grace of the Preeceptor who is regarded as Saguna¹ Brahma the world becomes God to the disciple and crowds of people forest and solitude appear to him all as one without any difference. One must therefore take care not to let loose² his mind (*mano nutidhiyate*) while the senses are doing their legitimate functions (*indriyāṇām līcharalām*). For if he neglects this duty the wold of worldly desires is sure to lead the ship of his Reason astray from the shores of the real Self (*tadasyaharati prajñām tīhurndi amṁbhasi*). Now after discussing all the *pros* and *cons* Shri Krishna confirms the proposition already stated in reply to the third question of Arjuna about him whose Reason is steady

तस्माद्यस्य महाबाहो निमृष्टतानि सर्वस्य ।

इन्द्रियाणि त्रिधा रम्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

⁴ Therefore O mighty armed ! his reason is steady, whose senses are fully restrained from the objects of sense

Arjuna is called here mighty armed (*mahābāhō*) to show that as he has conquered many powerful enemies he will not find it difficult to control his senses fully (*nigrihitāni sar-ashah indriyāni*). The answer³ to the

1 *Oy* Gura Param tmā Pureshu / aial jayāchā vishvāsu / tyāchā aṣikṭa
M Hrisbikeshu / j Jagallishu jayāchā ॥ *Elanāthi Bhagarata*

Je pujai ākārakaum tau aadhu prataksha Deva — *Dadu Dā / la*

Guru pāruni ghyāveṇ jnāna / marga to Ishvara mahānani tyācheṇ
bh jana / tyā bhajaneṇ bānatasa samādhāna / jef upadeśhileṇ teṇ jnānasht
bimbateṇ Shruti mahani ॥ *Iasya Deva par bhaktiryanthā Deva tathā*
Guru / Iasyalte kathitā hyarthābh prakāshyante mahātmanah ॥ Jath rthā
d pīk

Oy Indriy uch⁴ jaya ādhunij, aṁ manā / nirvishaya k rana aso
t theṇ ॥ *Tuk ruma*

3 *Oy* To varito aīā a 1 / kī svavarupī nitya / gī / chitta chaitanya
yogī / na visare kvāhī ॥ *Tat rthādīpik*

fourth and last question, how the perfect Jnâni moves about or conducts himself (*vajeta kim*), given in the next verse, is that he always remembers the Self.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

“What is the night of all beings, there the self-controlled man is awake ; and where all beings are awake, that is the night of the right-seeing meditator.”

The Self¹, about whom everybody is in utter ignorance (*yā nshâ sarvabhutânâm*), is what one, whose Reason is steady has, by self-restraint, fully realized (*tasyâm-jagati sañyamî*), whereas, the material things, of which everybody is fully conscious (*yasyâm jagrati bhutâm*), the Initiate, who has acquired Perfection by meditation, sees as darkness (*sâ nshâ pashyato muneh*) He lives in the Self, he eats in the Self, he drinks in the Self, he wakes in the Self, he dreams in the Self, he sleeps in the Self, he talks in the Self, he laughs in the Self, he weeps in the Self, in short, he does everything in the Self, of whom all the rest know nothing On the other hand, the material world, with the minutest details of which every human being is perfectly familiar, he also sees, but how?—without its desires and passions, just as we see, after sunset, darkness without the objects lying in the dark A lady, fond of outward show, is charmed with the fascinating shapes of the different ornaments in a gold-smith's shop, but not so the shroff, who looks only to the quality and quantity of gold they contain. Similarly, a cow alone runs after green tender grass, but

¹ 1 *Of Brahmanishthâ lokînâ rîti / tetheñ jîgî hâ âtmamati / vishaya nishtheñ sarvâñ jîgrati / te nishî yîs, divas lokânîteñ || Netriñ dise andhakîr / parî andhakîrîñ jeje prakîr / te na disati tase vikîr / vishaya disom tyâñtila na disati || Yathârthadipikâ*

man whose dinner of bread and dawl (pulse) is in his hand bag. Exactly so when the ignorant worldly man are tempted by the various objects around them the self-controlled man sees nothing but the spirit which pervades everywhere. Here one may ask—how can we say that he who actually enjoys pleasures though they be unavoidable lawful and unsought has self-control? The answer given in the next verse is that he who enjoys without desire is a self controlled man

आपूर्यमाणमचलप्रतिष्ठ

समुद्रमाप प्रविशति नदः ।

तद्यत्नामा य प्रविशति सर्वं

स शान्तिमाप्नोति न कामनामी ॥ ७० ॥

He into whom all enjoyments enter as waters enter the sea which though (ever) being filled, changes not its level finds peace; not he who desires enjoyments. The meaning of this in plain language is—Just as the drops of rain (which though (ever) being filled, changes not its level) are quite unable to affect in any way (apah pravishanti yadvat) the sea which even thousands of rivers that flow into it cannot move an inch beyond its limits (apuryamanam achalapratishtam samudram) so any worldly enjoyments are utterly powerless⁶ the necessities

1 Of 1st part of the verse: *apah anyadivisyattate yony tpa byet / yatitva yasarva*
 2 Of 2nd part of the verse: *atatenakampashyet ॥ ७० ॥ १ ॥ ११ ॥ ११ ॥ ११ ॥*

3 Of 3rd part of the verse: *griindriya ramli / hot n mhanave knisa sauryami—1 utl utha*
 4 Of 4th part of the verse: *dipika*

5 Of 5th part of the verse: *Yatharthad pratishtithi r bala / mah ardy usen na karive ebanchala*
 6 Of 6th part of the verse: *tyluta parjanalapratishtam mhanije maryadi na sladi—Ohitsad nanda*

7 Of 7th part of the verse: *lahari*

8 Of 8th part of the verse: *Jema naotbi bharato jlya ebbe pana mryad tynjate nathi—D rel*
 9 Of 9th part of the verse: *navā navā jalam samudr icheu jalsen nirvikaripana / talseñ athitaprajn al aso*

(*tadvatkâmâ yam pravishanti sarve*) to disturb, even in the least degree, the self-control of the Soul, whose Bliss surpasses exceedingly that of all the men and Gods in the Universe put together. Such a one obtains peace or tranquility (*sa shântimâpnoti*), and not the man who lusts for enjoyments (*na kâmakâmi*). The latter is, on the other hand, puffed up by the acquisition of a little more wealth or higher position in life, like the stream which overflows its banks by a slight excess of water either from the clouds or from the adjoining rivers. Arjuna, being now satisfied that one, whose Reason is steady, has self-control, in spite of his enjoying freely the pleasures which fall to his lot, wishes to know the means¹, which enable an Initiate to attain to this state. His desire is fulfilled in the next verse.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

“The man, who, abandoning all desires, goes through life free from attachments, who is free from (feelings of) ‘my’ness and ‘I’ness, attains to Peace.”

The means suggested for the accomplishment of Peace (*shântimadhigachchhati*) are – to be desireless (*nihsprihah*) and to let the senses work without any attachment (*vihâya kâmânyah sarvânpumân̄scharati*), without calling one’s wife, children and property as his own (*nirmamo*) and without identifying oneself with the body (*nirahankârah*). This is not a difficult task for one who is fond of his own *real* Self. Now, in the next

jâna / tyâprati sarva vihita kâma praveshati âpana / prârabdheñ karuna na
icchhitâñhi || *Ohitsadânandalahari*.

Tema je jñâninâ âtmamâñi sarva kâmanâo âve jâya, chhatâñi sthiratâ
tale nahi teja l-haro mahâtmâ—Jivanmukta,—*Dvivedi*.

1 Of Pari mthane he padavi sâdhakeñ kusi pâvâvi—*Yathârthadipikâ*

verse which is the last verse of the Chapter Shri Krishna tells Arjuna the great importance of this most blissful state

एषा ब्राह्मी स्थितिः पाथ नैना प्राप्य विमुह्यति ।
स्थित्वाभ्यामतपतेऽविमलनिवीणमृच्छति ॥ ७२ ॥
इति धीमन् ॥ १५ ॥ श्रीतानुः निपत्यु मद्रविद्यायां यागताम्र श्रीरूप्या पुन—
सदाद सांख्यो ते नाम द्वितीयोऽध्यायः ॥

" This is the Brahmika state O Kaunteya (Son of Kunti) ! which reached none is deluded; he who remains in it even in the last moments¹ attains the Brahmika Bliss (Brahma Nirvāṇa²) Thus ends the Second Chapter entitled Yoga by the Sāṅkhya In the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad Gītā

The mode³ of living of one whose Reason is steady described above is the state of the Eternal Brahma itself (*Brāhmi sthitiḥ*) Everybody possesses it but is not aware of it The man of steady Reason has not brought his Soul from outside nor has the Ignorant man lost it The only difference between them is that the

1 Cf Panchadashikāra bijī prakaranananto १ shlokanuṣṭi vīrochana karatāṁ antakāle etale maraṇa samayenmā suchave ebha. Maranepana jo alvastabuddhi dīdha tbaḥ to moksha bhāya.—Deirodi

2 Cf Brahma nirvāṇa (II 7^a) i.e. extinction—not of consciousness but of the limitations which consciousness vicariously assumes in its conjunction with matter or measure (II 14)—in Brahma or Real Selfhood—*The Gospel of Life Vol I*

3 Cf Pārthīḥ he tujapratī / je aṅgītālī sthītaprajñāchī rīti / he Para brahmīuchī sthīti / jāna tuṁ ॥ Ho jy .va tyāsa āhe / paraṣṭu buddhi aiseṁ na pāho / pāho tari na rāho / Brahmassthītīṭa ॥ Brahma ātmā āpūṣṭ / sthītaprajñā nāhī ānī / itarīṅ nāhī gamāvīṭ / pari buddhi tanmaya sthītaprajñāchī ॥ *Yathārthadīpikā*

former has realized the Self through the Grace of the Guru and enjoys his own Bliss, whereas the latter, through the inherent tendencies of previous lives, has continued to identify himself with the body and suffer the pains of the births and deaths of something which is not himself. He, who has once been in this state of the Brahma, is not deluded again (*nainâm prâpya vimuhyati*), for, when one has dipped himself into the ocean of immortality, he does not see the waves or the foam as different from it. Now, if Arjuna were to admit the importance of this state, but urge that it was one which it would take much time and trouble to reach, Shri Krishna says, in encouraging words, that whoso fortunately meets¹ a Master at the very hour of death, and, through His Grace realizing the Self, merges himself into it even for a moment (*sthitvâsyâmantakâlcpi*), obtains Salvation (*Brahmanirvânâmrichchhati*). What wonder, then, is there in the fact that an Initiate, who has been making steady progress for some time, becomes free if he dies in this state? In case he lives to complete his course, he undoubtedly enjoys Living-Freedom (*Jivanmukti*). But it is to be borne in mind that, as there is no certainty of life, one must set to work at once, without any loss of time, and follow earnestly the instructions given in this Chapter, which contains an abstract of the whole Gîtâ. "The wise should take to devotion of the Blessed Lord", says² Prahlâda, "from early years. It is a rare good fortune to have human re-incarnation. Life is ephemeral and its short term should be made to yield as much as one can extract out of it."

1 *Of* Debanîte Devah Paribrahmî tîrikam vyâchishte—*Shruti*. This happens in the case of persons who are very anxious to have Knowledge of the Self, but are unable to get their heart sufficiently purified owing to their bad actions in the past life.

2 *Of* Shri Bhâgavata, VII. 6. 1

At the beginning of the Chapter Arjuna who was already in a despondent mood (*Tamtatha kṛpāyavishtam &c—II 1*) having been taunted by Shri Krishna (*Kutast akashmalamīdam tyaktvottishtha Pṛintapa—II 2 & 3*) is at a loss to know what to do. He ventures not to fight for fear of sin and he hesitates to withdraw from the battle for fear of shame. He is in a dilemma. He surrenders himself therefore to the Will of the Lord and begs of Him to guide him in determining the course he should adopt (*Shudhū mam T am prapannam—II 7*). The Lord takes this opportunity to impart to him Knowledge of the Self and by saying 'Thou grieveest for those that should not be grieved' (*Ashochyananvashochastvam—II 11*) begins with the Sāṅkhya Philosophy which treats of what is considered by the Shāstras as the first step necessary for the acquisition of knowledge viz. discrimination of the Self from the non Self (*Ātmānatmaviveka¹*). He proves against the doctrines of the Dualists and the Materialists that the Soul kills not nor is he killed (*Nayam hanti na hanyate—II 19*) and sums up the arguments in the 38th verse by asking Arjuna to prepare for battle with equanimity (*Sukhaduḥkhe same kṛtvā yuddhaya yujyasva—II 38*) : *c* with a mind free from the pairs of opposites. Then He takes up Yoga, in which we are told that if one wishes to cross over the ocean of sorrows he must know the Self who is the Bliss³ spoken of by the Vedas. To acquire Knowledge of the Self

1 *Cf* This is to be done in the company of saints (*saṅgātī*) by means of Shṛavana or hearing (*Mokṣahetumāha sat saṅgātīrevaratra karanam jathamam smṛitamitī*)

2 *Cf* Mrs. Besant says in one of her lectures— It is Karma Yoga the Yoga of Action. But what action? The action which is sacrifice and so it may be fitly called the Yoga of Sacrifice. Now this preliminary yoga of action or of sacrifice is sometimes simply called Yoga without any prefix

3 *Cf* Shokasya p ram tīkayatu—Sakṛantveva vijñāsitavyam.

it is necessary to have a pure heart This statement is corroborated by the Religions¹ and Saints of almost all the nations. The Saint Tukârâma says distinctly in² one of his poems "Make your heart pure and God will come and dwell³ in it" For the purification of heart, the principal directions given are two, viz, (1st) to secure renunciation⁴ (*Sannyâsa*), by avoiding entirely the optional or selfish actions mentioned in the Vedas, and (2ndly) to perform the necessary actions disinterestedly and offer⁵ them as sacrifice (*Tyâga or abstention XVIII.2*) to God (*Yogasthah kuru karmânu sangam tyaktvâ II 48*). This is called Karma Yoga or the Path of Action, the details of which are given in the next Chapter, When

1 Cf 'Vishuddhasattvastu' and 'rhidâ mamshi manasâbhiklpto'.

Blessed are the pure in heart, for they alone shall see God.—*The Holy Bible*

Ahura, bestower of pure blessings, and prosperity (and) all knowing, teaches high wisdom, clothed in mysterious words, to those imitated, in consideration of their purity — *Yasna XVI.3 Light of the Avestâ and the Gâthas*

2 Cf Tukâ mhane chitta karâveñi nirmala | eom Gopâla râhe tetheñ—*Tukârâma*

3 Cf The Divinity has not a place more allied to his nature than a pure and holy soul — *The Pythagorean Sentences of Demophilus*

4 This is the second necessary step given in the Shastras for the acquisition of Knowledge It is called '*Îhâmûtraphalabhoga virakti*'

5 Cf Next, we are instructed that Love towards Ahura is revealed only in perfect Self-sacrifice and dedication to His work, of love, peace, progress and good will, and entire resignation to His will, and renunciation of all rewards, resultant from a noble, selfless life — *Light of the Avestâ and the Gâthas*

Dharmate birati joga te jnânâ | jnâna-mochcha-prada beda bakhînâ—*Tulasidâsa* The meaning is "The Vedas declare that, if one does his duty (necessary work) disinterestedly, he secures dispassion If he offers it to God, he gets Knowledge and Knowledge gives Salvation" But if one does optional or selfish (*Sakâma*) work mentioned in the Vedas, he goes to heaven If he does the necessary work but does not offer it to God, he goes to Pitrloka or the world of the dead ancestors

the heart is purified the candidate (*Jyñdsu*) is asked to secure knowledge (*Buddhan śāraṇamānśichchā—II 49*) through the Grace of the Preceptor¹ (*Āchārya An puruṣho veda—Śruti*) An Initiate (*Sādhaka*) who has realized the Self though he be persevering in his endeavours (*Yatato hy aṣi—II 60*) to become perfect is in danger of being led astray by his senses (*Indriyaṇi haranti prasabham maraḥ—II 60*) owing to the inherent tendencies of his previous lives. He is therefore directed to control all his senses and unite his Reason to the Self making Shri Krishna that is the Saguṇa Brahman or Personal God his only resort or Supreme Goal (*Tanī sarīni saṇyamyā yukta āsita Maṭparah—II 61*) The adoption of this course secures for him the Grace (*Prasadam adhi gacchati—II 64*) of the Merciful Father by which his Reason soon becomes steady (*Hy āśu buddhiḥ paryavattishīhate—II 65*) He then destroys his Sanchita and kriyamāṇa which consist of the impressions of all his merit and sin (*Buddhyukto jahātīha ubhe sukṛita duṣkṛite—II 50*) and enjoys Living Freedom (*Jīvanmukti*) till the death of the body which occurs as soon as his Prārabdha is the fruit of past actions in the shape of pleasures and pain to be enjoyed or suffered in this life, is exhausted when he obtains Salvation (*Brahma nirvāṇam rishichchati—II 72*) The moral of this Chapter is therefore that everyone who is a Seeker of Knowledge (*Jyñdsu* or *Mumukshu*) or an Initiate (*Ārthārthi* or *Sādhaka*) must perform faithfully and disinterestedly all the necessary religious social and personal duties which fall to his lot and offer² them

1 *Of I am the door by Me if any man enter in he shall be saved—The Holy Bible*

2 *Of Sukṛita vaidika laukika Pāṇḍavā Maṇa samarpanti tañ karī tīn dāṇā / karīsi homaṣi bhakṣaṣi deṣi re Maṇamadheñ samarpita teñ shire—Vṛmana Pāṇḍita*

as sacrifice to the Saguna¹ Brahma (Personal God), Who is the Creator of this Universe and the Author of the Scriptures, with the following prayer, fully believing in His attributes especially in the nature of the Kalpavriksha He assumes and make his Reason Steady (*Sthutaprajna*)

“O Merciful Lord, Who art my only resort, let me not be attached to this body or to any of the forms of objects around me, because I find by the Scriptures, as well as by the words of the Saints and my own Reason and Conscience, that they are transient and' painful, let me taste the sweetness of Thyself, Who art the blissful essence of everything in this world, let one and all the desires, which cling to me through the inherent tendencies of my past actions, be utterly destroyed, and let me love with all my heart and soul Thee Thee alone.”

1 *Of* Yo Brahmānam vidadhātī purvam, yo vai Vedāñścha prahino-
tasmai, Tamha, Devam ātmabuddhi prakāśham mumukshurvai sharanam
aham prapadye—*Shruti*

us joyfully here on this earth too! Thou art, however, always to be found only in the company of Saints, where, every moment, Thy names and praises are sung! Although Thou dwellest in us and all around us, yet, Thou art to be realized by discrimination alone through Love, which is nothing but a development of Faith in Thy Scriptures. There, dost Thou provide for both the classes of Thy worshippers, *viz*, those who work with motives (*Sakâma*) and those who work disinterestedly (*Nishkâma*). Pray, explain to us clearly how the former enjoy the pleasures of heaven, which are transitory, and the latter Thy Eternal Bliss through Knowledge, which is the result of Sacrifice. "In the development of Love", says¹ Nârada in his Bhakti Sutras, "one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God". Arjuna listened attentively to the whole of the Second Discourse, which touches briefly all that one has to do to cross over this ocean of grief, but, as he was still unwilling to fight, he grasped firmly the words, which Shri Krishna uttered in the first half of the 49th verse, *viz*, that action was far inferior to the union of the Pure Reason (*Durena hyavaram karma buddhiyogât*), and puts the following question, forgetting what he had heard about the importance of disinterested actions in purifying the heart—a step absolutely necessary for Self-realization.

अर्जुन उवाच ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

"If Knowledge is thought by Thee, O Janârdana (Destroyer of Men)!, to be superior to action, why,

1 Cf Na tatsiddhau loka vyavahâro heyah kintu phalatyâgastatsâdhanancha lâryameva ॥ 62 ॥ Translated by Paul

then dost Thou, O Keshava (Friend of both Brahmā and Śhiva) ! Impel me to this dreadful action ?

Arjuna expresses in this verse his desire to secure Salvation by following the Path of Knowledge and giving up action (*karma*) which the Lord Himself had declared to be much inferior (*juhasi chet karmānaste matā buddhiḥ*) and asks Him why he is forced to engage in war (*kim karmāṁ ghore mām niyojayasi*) He is not at all afraid of any injury from the deities presiding over Karma because Keshava¹ the God of Gods is his friend and guide. Shri Krishna naturally smiled when he heard this question as He thought that the disciple had not understood Him properly. Arjuna therefore suspected that he must have missed some point and carefully cast a glance in his mind over all that he had heard in the Second Chapter. He was thus able to remember the words of the World Saviour in the second half of the 31st verse viz. that there is nothing more wholesome to a Kshatriya than a righteous war (*Dharmyāddhi yuddhā-
chchhreyo nyat Kshatriyasya na vidyate*) This leads him to complain in the next verse that his mind is disturbed by the apparently doubtful speech of Shri Krishna to Whom he begs that He may be pleased to declare determinately the course which He wishes him to adopt.

व्यामित्रेणैव चान्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

Thou seemest to confuse my reason by ambiguous words ; therefore tell me one thing decisively by which I may attain Bliss

Arjuna means to say here as follows — Thy behests O Blessed Lord ! appear paradoxical. Once Thou

1 Of Ka Brahmā Isha Śhiva / doghe vasha jayā to Keshava / to
Tuṣi śhriṇu asat-tū Deva / kalya karitilla mānu ॥ 1 aṭṭa uthadiy ik ?

seemest to attach importance to actions, and again to Self-realization. These equivocal words, which flow from Thy lips, create confusion in my mind (*Vyāmishteneva vākyaena buddhim mohayasiva me*). Let it not, however, for a moment be supposed, O Merciful Father!, that I lay the blame¹ upon Thee, for I openly acknowledge the folly of the feelings, which arise in my impure mind on hearing them. If it be possible for a mother to poison her child, if it be possible for darkness to dwell in the regions of the sun, if it be possible for the moon to burn the earth to ashes, then alone would it be possible for Thee to cause this confusion in the mind of one, for whose spiritual advancement Thou art engaged in imparting the secret Knowledge of the Vedas. I am extremely dull. Owing to the inherent tendencies of my previous lives, I am sorry, I am unable to comprehend properly the plain truths, which Thou art so kindly explaining in the simplest possible ways. Pray, forgive my sins, and point out to me, with certainty, as Thou wouldst to an ignorant child, one straight road which would lead me to the highest good (*tadekaṁ vada mschitya yena shreyo'hamâpnuyâm*)". Shri Krishna now gives a reply, which clears his doubt and makes him happy.

श्रीमगवानुवाच लोकेऽरिगन्धिविद्या निष्ठा पुरा प्रोक्ता मयनत्र ।
ज्ञानयोगेन सांख्यानं कर्मेयोगेन योगिनाम् ॥ ३ ॥

"In this world, as I have already said, O sinless one!, there is a two-fold path—that of the Sāṅkhyas² by Knowledge and that of the Yogins³ by actions."

1 Of Mhranunī Tuñī na mohasi / tvaṁ vakyenī Tuñichī bolasi / yīlāgūñ mudhratveñ mīnāsīñ / moha karitosi heñ vīte || *Yathāñthadapīlā*

2 Of Kūñ chittāshuddhī jyāñichī jāñi / ītmātī bññ kālōñ īñ / tyāñññ nishthā Myāññ bolhī / jñññyogēñ || *Yathāñthadapīlā*

3 Of. Aho mtabh kṛmā shuddhichī lāgūñ / Ishvarīñ karmachī yojñe

By using the word sinless (*anagha*) Shri Krishna gives Arjuna to understand that he need not repent for the complaint he has made as it is natural for even the most obedient disciples to forget for a while in their anxiety to know the truth clearly their delicate relations to the Master. In Chapter II 39 the Blessed Lord speaks of the two paths followed in this world (*loke's* *min dvitīdhā nishthā*) one of which is the Path of Knowledge (*Jnana Yoga*) and the other is the Path of Action (*Karma Yoga*). The Path of Knowledge is for those, whose hearts have been purified by the discrimination of the Eternal from the non Eternal (*sāṅkhyānām*). They have to meditate on the Self whom they have realised and in order that they may be able to do so with ease they have to control (*sañjāmya*) their senses and surrender themselves unreservedly (*Matparah*) to the Will of the Personal God (*Saguna Brahma*). The Path of Action is for those whose hearts are still impure (*yogīnām*). They have to do their duty disinterestedly (*nishkāma*) and to offer it to God (*yogastha*). That is why Arjuna is told that nothing is better for his martial Soul than lawful war. After explaining clearly in this verse the distinction¹ between the path of the Sāṅkhyas and that of the Yogins Shri Krishna declares in the next verse that it is not possible for anybody to avoid his duty and acquire Knowledge at the same time

sarva bhājanā / mhananti yoga mhanati karmayoga līguna / jñānārtha jñāna
upadēhi // *Chitsad nandalahari*

1 Of Tyāgari shuddhāntahkaranāi / ja nayoga bhājanā sarvasvāi /
chitta shuddhīparyanta karma abuddhāi / jñāna sarvasvāi bolīā //
Chitsadanandalahari

Taiseñ vihaṅgama matēñ / adhasthuni jñānatēñ / sāṅkhyā sadya
mokshātēñ ākalitī // Era yogiye karmadhāreñ / vibhīteñchi nijāchāreñ /
purnata avasareñ / pavate hōitī // *Jñāneshvari*

न कर्मणामनारंभान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

“Man does not attain to the Knowledge of the Self (Naishkarmya literally means ‘freedom from action’) by shunning action; nor does he rise to perfection by mere renouncements.”

Here, ‘Knowledge’ is called ‘*naishkarmya*¹’ or ‘freedom from action’, because Knowledge can never become the direct result of action. But, so long as one does not begin² to do any action (*na karmanâmanârabhât*), it is impossible for him to secure purification of heart, which is necessary for Self-realization (*naishkarmyam*). Therefore, it is said in the first half of this verse, that, by abstaining from action, nobody can ever identify himself with Brahma (*na karmanâmanârambhânnaishtkarmyam purusho'shnuते*). When Arjuna heard this, he thought he would take the holy orders and, by bidding farewell to actions, follow the Path of Knowledge. This makes the Master say, in the second half of the verse, that outward renunciation in the case of a person possessing an impure heart, is utterly useless for gaining perfection (*na cha sannyasanâdewa siddhim samadhi-gachchhati*). He now tells Arjuna in the next verse, that, in the nature of things, action is unavoidable

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

1 Of Karmicheh siddhi jñāna / naisho heñ t'ya vachana / parant'a karmicheh siddhi jñāna / t'chhñ jñāna t'ya ho'ya // 1. am karmicheh na rihana / jñāna / mhaonai jñāna t'ya mīva jñāna jñāna / naishkarmya mhaonai ho'ya / naishkarmya / naishkarmya jñāna t'ya // 2. karmicheh

2 The word ‘beginning’ (*Ārambha*) in this verse suggests a reference to Chapter II, 10, in which it is stated that in Yoga nothing that is done is without action (*Ne khalu karmānaṁ virodh*)

No one indeed, ever remains even for an instant, actionless; for, the qualities born of Nature impel every one uncontrollably (not having free will), to action

Here Arjuna is asked that even if he were to avoid religious and social duties by becoming a Sannyâsin (ascetic) how could he avoid personal or self regarding duties? He must eat he must drink he must walk and do many other things necessary for the preservation of his body. The qualities born of Nature would compel him (*prakṛityair gunair lakṣyate karma*) into some act or other every second (*nahu kascitkshanamapyitu tishthatya karmakrit*) whether he wishes or not (*avashah*) just as the wind drives away the dried leaves of trees helpless as they are. I find first of all says Professor Henri Bergson that I pass from state to state. I am warm or cold I am merry or sad I work or I do nothing I look at what is around me or I think of something else. Sensations feeling volitions ideas—such are the changes into which my existence is divided and which colour it in turns. I change² then without ceasing.

1 That I in the matter of action. *Vid* Commentary Chapter II verses 49 and 50

Cf The sixth great point of faith which the Mahomedans are taught by the Koran to believe is God's absolute decree and predetermination both of good and evil.—*The Koran by Sale*

Ahura himself (is) the dispenser of justice. However He will so may it befall us.—*Yarna XXVI 4*

Cf More or each object though apparently solid is but an aggregation of particles of matter in a state of ceaseless vibration. Hence even the seemingly solid matter has its ceaseless change. Only it is a change in space. Coming to the mind we find there is change in it also but it is a change of state. The mind is ever running through the laws of association files similar and dissimilar as Bain puts it. Even when we see the same object again or remember a thought it is not the same object or the act that is repeated again in our mind. There are some additions

But, if any one attempts forcibly to suppress the organs of action, Shri Krishna calls him a hypocrite in the next verse.

कर्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

“The self-deluded man, who sits restraining the organs of action, while thinking in his mind on the objects of sense, is called a person of false conduct.”

The fool (*vimudhâtma*), who does not allow Nature to do its legitimate work (*karmendriyâni sañyamya*), is an obstructionist¹, and he must always remain restless, as he is unable to enjoy the objects of sense, which wholly occupy his mind (*ya âste manasâ smaran indriyârthân*). His devotion resembles that of a crane, who stands on one leg with his eyes closed, as if deeply engaged in meditation, but who, all the time, watches for an opportunity to pounce upon a fish that may happen to spring out of the water around him. This is nothing but hypocrisy (*mithyâchârah*). Arjuna is, therefore, warned against committing such a silly mistake, and is advised to follow the course of the Karma-Yogin, which is described in the next three verses.

or subtractions. Hence whether we study mind or matter, there is always change, in the case of the former, there is a change of state, which is becoming, in the case of the latter, there is the change of place, which is moving. Hence all are moving or becoming. The universe is nothing but a vast ceaseless change of moving and becoming—*Professor Bergson and the Hindu Vedanta*

1 *Of* The whole question may be summed up thus. The *Self* never even began to act. It cannot therefore be said to cease from act (XVIII 16)

The bodies are *themselves Activity*, and cannot therefore cease from act. (XVIII 11)

What has been mistaken for cessation from action, is simply the ceasing to confuse one's *Self* with the activities of one's various bodies, gross and subtle. A very simple misunderstanding

यस्मिन्प्रवृत्तिषाणि मनसा नियम्यान्मतेऽनुज ।
 यमैर्दृष्टैः कर्मयोगमन्वजं न विशिष्यते ॥ ७ ॥
 नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यनमण ।
 शरीराणां नापि च ते न प्रसिद्ध्येदकर्मण ॥ ८ ॥
 यथायात्यमणोऽन्यत्र लोभोऽयं नमयधन ।
 तदयं कर्म फानेन मुक्तस्य समाधन ॥ ९ ॥

But he O Arjuna! who controlling the senses by the mind and being without attachment, engages in Karma¹ Yoga with the organs of action is far worthier. Do your allotted action for action is superior to inaction and even the maintenance of your body would not be possible with inaction. This world is fettered by all action other than what is performed for the purpose of sacrifice to God; for His sake O Kaunteya (Son of Kunti)! do you perform action free from attachment.

He who restrains his senses by his mind (*Yastuṁ dṛiyuṁ manasā niyamya*) and begins to do actions which fall to his lot² (*arabhathe karmendriyairah karmayogam*)

Thus 'cease from action' does not mean 'make your bodies motionless' (that would be mere obstructive action) but it means 'Realise your Self actless at the back of all action.'—*The Gospel of Life Vol. I*

1 Cf. Thus not being motivated by *karmaphala* or personal gain acting without *saṁsāra* i.e. impersonally—such is the negative definition of Karma Yoga. But the elimination of wrong motives is not enough. Negative precept is broomstick morality at best—fit but to clear the way for something positive. That something positive is *Sacrifice*—*The Gospel of Life Vol. I*

Of Jo ina karma niko kare / tajo kama kshati || Sakala samarpo
 Ishvarahi / tabahi upajo bhakti || *Suddhara Vildea*

Perform the duties that come in your way and are imposed on you by karma individual family social national for those are placed there for you by the Lord. A right actor does not go rushing about seeking for activities; he takes the activity that comes naturally in his way and strives to perform it perfectly remembering in every function that he is the Lord in action and is not truly the doer of the action (III, 27)—*Discrimination and Sacrifice*

without any desire of fruit (*asaktah*), is certainly superior (*sa viśvashyate*) to him who ceases to do any actions. For, "though the ascetic's body may be in the jungle, his thoughts may be in the world. Shri Krishna, therefore, teaches that the real importance lies not in physical but in mental isolation." The word 'Arjuna', which is also the name of a tree, is purposely used here to suggest that the Disciple should avoid remaining inactive, like an inanimate object. Shri Krishna, then, by asking Arjuna to do '*nyatam karmā*' or 'prescribed duties' for, action is superior to inaction (*karmā jyāyo hyakarmaṇah*)—specifies the kind of disinterested actions a Karma-Yogin has to perform. They include all the obligations imposed on the individual by the several religious, moral and social codes of the times he lives in. Supposing one were to avoid these, how would it be possible for him to avoid action altogether, when even the support of the body cannot be accomplished with inaction (*śarīrayātīnāpi cha te na prasiddhyedakarmaṇah*). And yet, the faithful performance of the 'prescribed duties', without desire of the specific return¹ they bring to you, is not sufficient to effect the purification of heart necessary for Self-realization. For, it is the nature of action, whether it be good or bad, disinterested or selfish, to fetter² (*karmā bandhanah*), just as it is the nature of poison to kill. Disinterested actions would, therefore, instead of

1 *Of* In order that this may be so, man must not only lose attachment to the fruit of action, but he must do all action as sacrifice. The fruits belong to the Lord who guides, the result goes to the Lord, when the action is done as *sacrifice*, for man has nothing to do with a sacrifice, save with the making of it, and that which is the fruit of sacrifice is taken up by the higher powers and directed to necessary ends—*Discrimination and Sacrifice*

2 *Of* Karmaṇā baddhyate jañtuh—*Smṛiti*

taking you to heaven or hell take you to the abode of the deceased ancestors (*Karmanā pītrilokah*) as they too are in themselves unable to prevent the cycle of births and deaths. But as the most deadly poisons put into the hands of a skilled physician are able to save life so the very actions which are the harbingers of death offered as sacrifice to the Personal God (*Yajnarthit*) are able to secure immortality. The Shruti says that the word 'Yajna'¹ means the Personal God (*Yajno vai Vishnuh*) for Whose sake alone (*tadartham*), Arjuna is advised to perform the prescribed duties disinterestedly (*karma mukta sangah samdchara*). As one who wishes to secure wealth has to serve a wealthy man and not wealth itself so he who wishes to realize *Nirguna Brahma* (Impersonal God) has to worship *Saguna Brahma* (Personal God) in Whose power alone the Shruti *Yo Brahmānam uidadhātī purvam*² already quoted says lies the gift of Knowledge. This offering or sacrifice of all duties to God is called *Yoga*³ or *Dharma*⁴ which means *the Path* or more accurately *Bhāgavata*⁴ *Dharma* i.e. *the Path*

1 Of Tatt. Yajna shabdeś Ishvara bhājāna / Shruti hi āpana avayavā bole || *Chātsad sandalāhara*

Evam Vi hūn mhanāvā tēteṣāṁ / Yajna bolliḥ / to sagunachā alā etheṁ Bhagavadbhāva || *Kathārthad pīlā*

Yajnena Yajnamayajanta Devā—*Purushasukta*

2 Of Now this preliminary yoga of action or of sacrifice is sometimes simply called Yoga, Yoga by action the yonis (III 3).—*Hins on the Study of the Bhagavad Gītā*

3 Of Svadharmu jo b. pī / to nitya yajna jina pāṭi || *Jñāneshvari*

4 Of Kāyena vāchā manasādriyairvā buddhyātmanā vā nusrītasva bhāvāt / karoti yadyat satatāṁ paramatmā Nārāyaṇāyeti samarpayettat || *Shrīmad—Bh. gavatā*

Hetuka athavā abetuka / vaidika laukika svābbhāvika / Bhagavantiṁ arpo sakalika / yā nāṭva dekha Bhāgavatadharma || *Ekanāthi Bhāgavata*

which leads to God'. On the day¹ on which the aspirant begins this sacrifice, the Merciful Lord resolves to release him from the fetters of action. Nay, He actually destroys² the Knowledge-seeker's fetters the very moment. He accepts his service and causes him only to perform such worship of Him, as He deems necessary for the perfect purification of his heart. This is the force of 'Here nothing that is commenced becomes abortive' in II. 40. Up to this time, Shri Krishna has been speaking of only disinterested actions to be performed by the Seekers of Knowledge. He now feels compassion for those, whose minds are not pure enough to give up the fruits of actions and, therefore, proceeds to mention, in the next four verses, the provision made for them in the Scriptures.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेध वोऽस्त्विष्टकामधुक् ॥१०॥
 देवान्मावयतानेन ते देवा भावयंतु वः ।
 परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥ ११ ॥
 इष्टान्भोगान्हि वो देवा दास्यंते यज्ञमाविताः ।
 तैर्दत्तान्प्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥
 यज्ञशिष्टाशिनः संतो मुच्यंते सर्वकिल्बिषैः ।
 भुंजते ते त्वधं पापा ये पचंत्यात्मकारणात् ॥१३॥

Mukhya prathama Bhâgavatadharma / sarva karma samarpana Majalâ-giñ || *Yathârthadîpikâ*

1 Of Evam sarva karmehi Majalâ / jyâ divasâpâsuna arpuñi lâgalâ / tyâcha divasâ pâsuna sañikalpa amogha Mâzâ jâlâ / kni moksha dyâvâcha âtân Mi yâteñ || *Yathârthadîpikâ*

2 Of Dâsya Tuzeñ maja didhaleñ te kshauñi bandha asheshahu Tvân harile / Vâmana sâdhana yâ uparântika, hetu tari Tuze puravile || *Vâmana Pandita*

4 Prajâpati¹ (the creative element of God), having created, in days of yore mankind and with them the sacrifice said Propagate with this; may this be your Kâmadhuk (giver of the objects you desire) With this satisfy the Gods and may the Gods satisfy you; by mutual satisfaction you will attain the highest good. Far pleased with the sacrifices, the Gods will bestow your heart's desires. And he who enjoys himself without returning what they have given is indeed a thief. The gaad who eat the remains of the sacrifice, are released from all sin; but the bad who cook for themselves only assuredly eat sin.

When Brahmâ made in the beginning all men he made the sacrifice also (*sahajaynâh prajâh srishtvâ purâ Prajâpatih*) just as milk is created in the breast of the mother along with the birth of the child. He told (*uvâcha*) them then that they would increase and multiply with sacrifice (*anena prasavishyadhvam*) which would enable them to gratify all their wishes (*eshavo stvishatakâmadhuk*). They were asked to worship the Gods who would in return yield them Grace (*Devân bhāvaya tanena te Deva bhāvayantu vah*). Thus sustaining each other both would reap supreme gaad (*parasparam bhāvayantah shreyah paramavapsyatha*). It is natural that the Gods should satisfy the longings of those who pay them their dues (*ishitan bhogantu vo Deva dasyante yajna bhavitâh*). But they punish him as a thief who takes their gifts without returning anything (*tairdattân-*

1 The term is generally applied to the four faced Brahmâ the Lord commissioned to create his single system in the cosmos, of the *Brahmânda*.

2 Literally Indra's Cow of Plenty from which each could milk what he wished for.

apradâyaibhyo yo bhuñkte stena eva sah). The righteous men, who eat of food after their sacrifice, are free from the sins (*yajñashushtâshinah santo muchyante sarva kulbishaih*) incurred by the unrighteous, who prepare food for their own sakes alone (*bhunjate te tvagham pâpâ ye pachantyâtmakâranât*). For, when no offerings are made to the Gods, they are dissatisfied, and they hold back the rain. This causes destruction of animal and vegetable life, and the sin falls upon those, who neglect the sacrifice enjoined by the Vedas. In the next three verses, Shri Krishna explains in detail the whole machinery, and shows the importance¹ of action in this scheme of an Universe.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तरगात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अथायुरिन्द्रियारामो मोक्षं पार्थ स जीवति ॥१६॥

“From food creatures are born; from rain is food produced; from sacrifice proceeds rain; sacrifice springs from action. Know that action has its source in the Vedas; the Vedas² come from the imperishable Brahma. Therefore, the all-pervading Brahma is ever present in sacrifice He, who here

1 *Of*. There is the 'chain of life' Creatures from food, food from rain, rain from sacrifice, sacrifice from action, action from Ishvara—the whole life of the world, the whole reproduction of beings, everything that makes a world, a manvantara in contradistinction to a pralaya, all that depends upon activity, is born of action—*The Bhagavad-Gîtâ as Yoga Shâstra*

2 *Of* Asyamahatobhutasya nihshvasitamctad yadrigvedoyajurvedah sâmavedo'tharvângrasa itihâsah purânamvidyâ upanishadah shlokâh sutrânyanuvyâkhyânânyasyâivaitâni nihshvasitâni—*Brikh*.

on earth does not turn round the wheel thus revolving, is of sinful life indulging in the senses, and he, O Pârtha (Son of Prithâ) ! lives in vain

Food produces the blood and semen which form the physical body of creatures (*annâdbhavanti bhutani*) and it also enables them to live Food comes of rain (*parjanyaâdannasambhavaḥ*) and rain comes by sacrifice (*yajnâdbhavati parjanyaḥ*) For if no sacrifice is performed the Gods are offended and there will be no rain Sacrifice arises out of action (*yajnaḥ karma samudbhavaḥ*) as there can be no sacrifice without an action The Vedas are the fountain-spring of all actions (*karma Brahmodbhavam viddhi*) which they divide into two main classes viz (1) Necessary and (2) Optional The necessary actions are to be done by all and the optional by those only who seek the fruits The Seekers of Knowledge are however, enjoined to perform the necessary duties only and to offer them as sacrifice to God The offering or sacrifice consists in the conviction that all actions are wrought by the qualities of Nature and that the seeming actor is not the real doer¹ and in having no other desire than Knowledge or Love of God This would purify² their hearts and enable them to acquire Knowledge of the Self through the Grace of the Preceptor (*Guru*) This idea of sacrifice is expressed by the Christian and other

1 *Oḥ Mi eku karma karta / ulshi uthoñ nedl ahanta / teñ karmachi
svabhavatāñ / arpi Shri Ananta Ishvarateñ || Ekan tñi Bhāgarata*

*Nirahetuka nirahāṅkareñ Brahmarpana sabajachi hoti—Ranganatha
Swami*

2 *Oḥ Jeñ kiu karma nitya naimittika / jeñ kiñ varnāśrama niyāmaka /
teñ karuniyāñ samyaka / Ishvariñ arpaveñ || Teneñ hoye antahkarana
śuddhi / kshayateñ pāve pāpasamriddhi / Ishvari prema niravadhi / bhakti
upayo || Ranganatha Swami*

moralists by the term 'resignation' to the Will of God'. The Vedas emanate from the indestructible Brahma (*Brahmāśhara samudbhavam*) at the renovation of the whole creation, and again emerge into it at the end of the world. Now, although Brahma is all-permeating (*sarvagata*), yet, a description of its attributes and the means for its realization are to be found in the Vedas alone. But, wherever there is sacrifice, there are the Vedas too, and wherever we find the Vedas, the Brahma is also to be found there. For this reason, Shri Krishna says that the all-pervading Brahma stands revealed at all times in sacrifice (*tasmāt sarvagatam Brahma nityam yajne pratishthitum*). The force of this argument may be clearly understood by the example of the cow, whose milk, though it pervades the whole body, is to be obtained from the breast only, and not by squeezing the tail. The Brahma is also said to be present in sacrifice, because even those, who do the optional duties, ultimately realize the Brahma. For, when after a

1 *Of*. Resignation to the will of God is the whole of piety, it includes in it all that is good, and is a source of the most settled quiet and composure of mind. Nature teaches and inclines us to take up with our lot, the consideration that the course of things is unalterable hath a tendency to quiet the mind under it, to beget a submission of temper to it, but when we can add that this unalterable course is appointed and continued by Infinite wisdom and goodness how absolute should be our submission, how entire our trust and dependence? Our resignation to the will of God may be said to be perfect when our will is lost and resolved up into His, when we rest in His will as our end, as being itself most just, and right and good
Joseph Butler, Sermon XIV

The great doctrine then of the Koran is the unity of God. . . The other part of the Koran is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshipping and reverencing of the only true God and *resignation to His Will*.—*The Koran by Sale*

long time they get disgusted¹ of the worldly pleasures and happen to learn from the Vedas themselves in which they have full faith the true meaning of sacrifice" (*L. sacre*—sacred and *facere*—to make) *us*, that which makes actions sacred or in other words that which removes the sting of actions they too begin to perform the necessary duties alone disinterestedly and offer² them to God and in due course become free from the fetters of action. He however who does not follow the wheel thus set in motion (*etiam prae arduam chakram nānu utrayatīhayaḥ*) leads a sinful³ and sensuous life and lives to no purpose (*aghatyurindriyārdmo mogham sa jī atī*). He is a beast in the form of a man—nay even worse than that—he is a mere burden to the world and is destined to go to hell. When a Pandita asked Śwāmī Vivekānanda if there was any harm in giving up Sandhyā Vandana or prayers performed in the morning noon and evening which he had had to do for lack of time the latter cried out What! Those giants of old the ancient Rishis who never walked but strode like whom if you are to think for a moment you would be shrivelled into a moth they, Sir had time and you have no time! In the next verse Śhrī Krishna mentions the period up to which it is incumbent upon the aspirant

1 *Of* At last satiety begins to replace craving and slowly with many relapses into forthcomig consciousness begins to turn inward, and a decreasing interest in the not Self permits the growth of an increasing interest in the Self. The man enters definitely on the Nivṛtti Mārga the path of return.—*Methods of Yoga*.

Of Sincerē sacrifice consists in dedication of good thoughts and actions of righteous philanthropists.—*Yasna* 11117 2

3 *Of* Devāchīyā chāide / Devā dyāvei jēi jēi ghade // *Tukar ma*

4 In this verse the Lord proves the statement made in the second half of the 13th verse, *ei* but the bad who cook for themselves only assuredly eat sin (*bhujate te tṛaḡham pupa ye pae' antyul naharan. 6*)

to perform scrupulously the duties enforced by the Scriptures. In the 12th, 13th and 15th Bhakti¹ Sutras of Nârada, it is stated that the observance of the sacred laws as well as of the social customs and usages are to be continued by the Jnâni, only until there is fear of a fall, but he has to take care of his body as long as he lives.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

“But the man, who is attached to the Self only, who is satisfied with the Self and who is utterly content in the Self, has nothing to do.”

But², when one has secured Knowledge of the Self by Karma Yoga, and has, by constant practice and dispassion, cultivated such a Love for the Self that he desires nothing but the Self, his Love is said to be unadulterated³ (*Avyabluhâram*) Then, although his eyes of the flesh see the material objects around him, they do not produce any desire for gratification in him, as his purified Reason realizes nothing but the spirit everywhere Does not a chaste woman see the male world? She does, but as in her loving heart is enshrined only one male, who is her dear husband, she is, as far as sex emotion is concerned, not at all affected by the virile forms which appear before her. In the same way, an Initiate, who is

1 Cf Bhavatu nischayadârdhyadurdhvam ebâstra rakshanam ॥ Anyathâ pîtitya shankyaâ ॥ Loko 'pi tîrâdeva bhojanâdivyâpârastvâsharâradhârânvî-
vidhi

2 Cf Atale sudhâ mandâdhikâri ashuddha sâttvane uddeshi karmani
yogyatâ bîtiâri Tyâre l armanî kartavyatâ kone nathi, te have 'pana' ema
suchanâthi shresthatva bîtiâri kâhechhe.—*Dîrghî*

3 Vide Introduction, 1st para

Cf Âtmakridâtmaratâh kriyâvânesha Brahmavidâm varishthah—
Mundala.

attached to the Self only (*astvitatmaratirevasyāt*) is a proof against all the temptations of the world and he is said to have nothing¹ to do. But if the aspirant possesses a Love for the Self and at the same time rejoices in material enjoyments also he must do the actions enjoined by the Vedas in the manner² described in the 24th verse of Chapter XIII. He will thus be exempted from the obligation only when by sufficient practice in concentration he secures such a state of mind that he does not feel satisfied with anything but the Self (*ātmatrīptaschā*). A Brahmana however who is desirous of food (*annaratah*) is satisfied with a hearty meal (*annatrīptah*) but is thoroughly pleased (*santushtah*) only when he gets some present or gift (*dakṣiṇā*). Such is not the case with this aspirant who is utterly content in the Self (*ātmanyetacha santushtah*) because his Reason itself becomes the Self and sees the Self in everything. Then alone he is free to give up actions (*tasya kārjyam na idyate*). If he chooses the reason of which is explained in the next verse.

नैव तस्य हृतेनार्थो नाहृतेनेह यश्च ।।

न चास्य सर्वभूतेषु कश्चिद्विज्ययाप्राप्य ॥ २८ ॥

‘He has no interest in anything that is done nor in anything that is not done in this world, nor does any interest of his depend on any being.

If he does any action he sees no merit in it (*naiva tasya kṛitenārtho*). If he omits to do any action in this world he incurs no sin thereby (*nākṛitenecha*

1 *Of Shaucliamūchamanam enīnam na tu choda yācharet / anyāṁścha niyamā jānāi yatha haṁ Hlayeshvareḥ ॥ Shri III gaṭa*

Of Dhyānena ātmani pasbyanti

karanyoreṇa chāpare—

B G XIII 1

Brahmārpanam Brahmahaviḥ ॥ B G IV 24

kaschana), and is, therefore, not afraid of any punishment. He stands in need of no help from all the living¹ things in the Universe (*nachâsya sarva bhuteshu kaschidârtha vyapâshrayah*), whether they be Gods or men, as he has no desire whatever for any of the objects of this or the next world. He has secured everything by becoming everything himself. Who would venture to ask him to do anything or not to do anything, for whom, as a matter of fact, nothing like action² exists, and who walks³, as it were, on the very head of the Vedas themselves, whose function it is to dictate rules of conduct to all mankind? He acts⁴ as it suits him. The Vedas and the Shastras are meant for the enlightenment and guidance of the ignorant, or of the aspirants who are still imperfect (*Sâdhaka*). If the latter do not observe them, there is fear of a fall (*Anyathâ pâtitya shankayâ Nârada*). In this verse, we find a description of a Perfect Man. In order that Arjuna may, in due course, be able to reach that stage, he is advised, in the next verse, to do first the prescribed duties disinterestedly.

तस्मादसकः सततं कार्यं कर्म समाचर ।

असको ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

1 *Of* Devarshibhutatmanrinâm pitrinâm na kûkaro nâyamrini cha râjan—*Shri Bhâgarata*

2 *Of* From the standpoint of the illumined Self there is no karma. For the man, who has come to know himself and is content with himself, no action exists. For him there is nothing to be done so far as he himself is concerned, and hence he has no self-regarding purpose which can be fulfilled by the manifested universe. For, he lives in the Eternal while karma belongs to the plane of phenomena—*Studies in the Bhâgavad-Gîtâ*

3 *Of* "Vartate Shruti murdhanî "

Na lâja tina lokaki na bedako kahyo kare—*Sundaradâsa*

4 *Jnasya nârthah karmatyâgaih nârthah karmasamâshrayâh / tena sthitam yathâ yadyattattat tathaiva karotyasan* ॥ *Yogavâsishtha*.

Therefore, without attachment always perform in the proper way action which needs to be done for a man performing action without attachment, attains the Supreme

For the purpose of gaining the purification of heart which is necessary to acquire knowledge of the Self the perfection of which secures freedom from all obligations (*tasmāt*) Arjuna is asked here to perform always (*satatam*) such actions¹ as are imposed on him as duty (*kāryam karma*) without desire of fruit (*asaktah*) and to offer them as sacrifice to the Personal God (*Saguna Brahma*) This offering is implied in the word *samachara*² which means perform in the proper way that is the way of sacrifice as already suggested He who (*purushah*) thus performs his duty with a spirit unattached to anything (*asakto hyacharan karma*) but Self or God³ enjoys the highest Bliss (*paramāpnoti*) In the next verse Shri Krishna quotes the authority of the Saints in support of action which upto this time He defends on the strength of the Scriptures only

कर्मणेव हि ससिद्धिमाप्स्यता जनकादय ।

लोकसमूहेष्वपि सपर्यन्कर्तुमर्हसि ॥ २० ॥

1 *Of* Tametamvedānavachanena—*Bh* 4 4 3

2 *Of* Samachara mhanajejo pralāra / tyā pralāreñ samyaka āchāra / samyaka mhanātāñ bhā bhava klū ādhara / yāsa purvokta Vishnuasamarpana vidhiche ॥ *Yathā rtā ādityika*

Mhānauni tuu niyatu / sakala k ma rahitu / houniyauñ uchitu / dharmu rāhata ॥ *Jñānaśāstra* :

3 *Of* All desires have to be destroyed save the desire for the Self. That one desire must remain for that is of the nature of the Self The love of the Self for itself is its own very nature and that remains in the sunlight when all the shadows of desire for the lower worlds have gone The desires that here you know they belong to the bodies and pass with the bodies the desire for the Self ever remains and by that which leads to Self realization you become immortal —*The Wisdom of the Upanishads*

“ By action alone did Janaka and other (Saints) attain to the highest perfection ; moreover, having due regard to the welfare of the people also, you should perform action.”

In the first half of this verse, Arjuna is told that Janaka¹ and the rest of the Saints (*Janakâdayah*) reached the Supreme Goal of Human Life by performing their duties (*karmanarva* *in sañsiddhimâsthitâ*) in the manner stated above. When he heard this, he thought to himself that, if action was not necessary for one who was attached to the Self, satisfied with the Self and utterly content in the Self, why should not the Merciful Lord impart the Knowledge of the Self to him, as he had already surrendered² himself absolutely to Him and had no desire whatever of any worldly object, not even of preserving life ? He also remembered the authorities, which regard the non-performance of the necessary duties excusable³ in the case of those imbued with Bhakti (Love) or Vairâgya (Dispassion). Shri Krishna perceives this, and says, in the second half of the verse, that even if Arjuna were to be a Jnâni or Bhakta, he was bound to embrace action, at least for the upholding⁴ of the world (*lokasañgrahamevâpi sampashyan kartumarhasi*). In the next verse, He gives the reason for this precept

1 *Of* One of the royal Sages, who was the disciple of Yâjñavalkya and the father-in-law of Shri Râma

2 *Of* Shishyaste'ham shâdhi mâm Tvâm prapannam—*B G II 7*

The Preceptor, however, is unable to impart practical Knowledge unless he directly asks 'What is Brahma'

3 *Of*. (1) Tâvatkarmâni kurvita na nirvidyeta yâvatâ / Matkathâ-shravanâdau ashraddhâ yâvannajâyate //

(2) Matkarma kurvatâm puñsîm karmalopo bhavedyadî / tat karma teshâm kurvanti tîsrîhlotyâ maharshayah // *Shri Bhâgavatâ*

4 *Of* Agâ ! loka sanmârgiñ lâvane / tyâ nâñiva 'lokasañgrahapana' // *Yathârthadhyâkâ*.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

"Whatever a great man does that other men also do; whatever he holds as authority people follow

We find actually in the world that whatsoever the elders do is copied without any efforts by the youngsters (*yadyadācharati shreshthastattadev itaro janah*) Very few care to go to the root of things Majority of men follow blindly¹ those whom they consider to be superior to them in age position knowledge or experience That authority indeed which the best men accept becomes the religion² of the multitude (*sa yitpramāṇam kurute lokastadānu vartate*) The Shruti³ also advises us to follow a wise and religious Brahmana whenever we have any doubt as to the course we should adopt on any occasion It befits therefore even a Sage⁴ not to give up action lest the common⁵ people might be discouraged to do their duties In the next three verses Shri Krishna gives His own example in support of this argument

न मे पाप्यस्ति वर्तव्यं त्रिषु लोकेषु विचरन् ।

नान्यासमवाप्त्य चर्त एव च कमणि ॥ २२ ॥

Dekhai pr pūr ha jāle / jo nishkāmatī pātale / teyañbhū kartitva
aśū urileū / lokāñ līgi ॥ *Jāneshvari*

1 *O* / Mārgiū andhāsarleā / podhāū dekhāñbhū chāle jāle / sjan
praktāva dharmu talā / jñatena ॥ *Jāneshvari*

2 *O* / Etha vadīa jēñ jēñ karti / teyā nāvañ dharmu thevī / tochi
era anoshthī / smā ya sakala ॥ *Jāneshvari*

3 *O* / Atha yadi to karma ichikīta / va / vrittavichikīta / va sy t ॥ Yo
tatra Brāhmanāḥ samādarehinaḥ yuktāyuktāb aluksha dharmakāmāḥ
syuh yathā te tatra varteran tathā tatra vartethāḥ—*Talteriya 1.11*

4 *O* / Heñ aiseñ ayo srabbhīveñ / mhanāuni karma na sandāven /
visheshēñ ācharāveñ / lī o sanlū ॥ *Jāneshvari*

5 *O* / Jasā vartato loka kalyānakārī / jagiū vartati sarva hi tyā
prakārī ॥ *Ramādāsa Swāmi*

यदि ह्यहं न वतेयं जातु कर्मण्यतन्द्रितः ।
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
 उत्सीद्वैयुर्निमे लोका न कुर्यां कर्म चेदहम् ।
 संकरस्य च कर्ता स्यामुपहन्त्यामिमाः प्रजाः २४ ॥

“ There is nothing, O Pârtha (Son of Prithâ) !, in the three worlds that I need do, nor anything unattained that I might attain ; yet, I do engage in action. For, if I did not, at any time, engage in action without sloth, mankind would everywhere follow in My path, O Pârtha (Son of Prithâ) ! If I did not perform action, these worlds would fall into ruin, and I should be the cause of confusion of castes and the destroyer of these offsprings.”

Shri Krishna, the Lord of this Universe, Who is evidently not bound to any work in all the three worlds (*na Me asti kar tavyam tî ishulokeshu kinchana*), and for Whom nothing remains to gain (*nânavâptamavâptavyam*), still mingles in action (*vair ta evacha kar man*). And why ? Because, since all men look to Him for guidance (*Mama vartmânuvartante manushyâh sarvashah*) for, those who do not do so, do not deserve to be called men if He did not ever act untiringly (*yadi hyaham na varteyam jâtu karmanyatandritah*), they would be idle and actionless. Thus, if He withdrew from work (*na kuryâm karma chedaham*), these worlds would be destroyed (*utsideyurime lokâ*). Or, if, having taken birth in a Kshatriya family, he were to do the duties of a Brahmana or a Vaishya, others would follow his example. The result would be an intermingling of castes and utter ruin of the world's population, for which He would be held responsible (*sankara-syacha¹ kartâ svâmupahanyâmimâh prajâh*) In the next

1 Of Teñhi kariñ anya dharmehi tari yâ bhrashtati prajā—*Samashloka*
 Santâna parapurusbhâ pâsunî / hoyâ teñ sankara mhanonî ॥
Yathârthadipikâ.

verse has ever He tells us that when a Wise Man performs actions with an eye to keep the people to their duties he should take care to do so without any attachment

४११ ४ मेघ सविता सो यथा पुरेति जाय । ।

पुष्पाणि मन्त्राव्ययश्चिवापु ^२ रसमन्त्रम् ॥२॥

7. the Ignorant O Bharata (Descendant of Bharata)! act from attachment in action so should a Wise Man act without attachment wishing the welfare of the people

One who has no knowledge of the Self is naturally attached to actions (*सिद्धिं लभ्यते अथवा कुरुते*) because he fully believes that action alone will do him good. And he too is not wrong in his belief for if he does not do the prescribed duties and offer them to God he has no chance of acquiring knowledge. But if a Wise Man were to act with a similar attachment, how could he be said to have faith in the all pervading Brahman? If he says on the other hand that he would give up

[illegible]

actions altogether, he would not be able to do 'lokasangraha'¹. He is, therefore, asked to work unbound (*kuryâdvivân asaktah*), with the sole aim of bringing Deliverance and Bliss to the world (*chakirshurlokasāṅgraham*) In the next verse, Shri Krishna advises the Wise to encourage faith in action in the minds of the Ignorant, without allowing their own Knowledge of the Self to be affected in any way thereby.

न बुद्धिमेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

“A Wise Man should not perplex the minds of the Ignorant, who are attached to action, but, acting with perfect Knowledge, prompt them to all action.”

It is not safe to disturb the convictions of the Ignorant who are bound to action (*na buddhibhedam janayedajnânām karma sanginām*), for, they sustain their lives on the fruits of actions only Where is the use of feeding on sweetmeat an infant, that can scarcely digest its mother's milk? If a Wise Man were to speak to the Ignorant of the superiority of Knowledge, they would not be able to accept the truth, owing to the impurity of their hearts The consequence² of it would, on the other hand, be only to create a distrust in them with regard to the performance of their duties And, if they perchance neglect them, they would not only never acquire Knowledge, but also miss the happiness, which they would have otherwise enjoyed in this as well as the next world Their case would be similar to that

1 Cf 'World-Redemption' The Sanskrit term used is 'lokasāṅgraha', the 'grasping together', the 'holding together', the 'welding together' of the 'peoples' (*loka*)—*The Gospel of Life, Vol I*

2 Cf "Ajnasyârdha prabuddhasya sarvam Brahma yo vadet / mahâniraya-jâle shusate na viniyojatah //

of the fox in the fable who lost both the little bit of flesh in his mouth and the big fish in the river. A Wise Man therefore should make the Ignorant apply themselves to all action and he should himself also do the same in the proper way (*joshayet sarvakarmāni vidvān yuktaḥ samācharan*). But at the same time he is warned not to forget even for a moment that he is the real Self the spectator and not the doer of action and that there is nothing like action to him. This is the force of *Yuktaḥ*¹. As both the Wise and the Ignorant appear alike when they do actions, Śhrī Kṛṣṇa points out the difference between them in the next two verses.

अदृते क्रियमाणानि गुणैः यमाणि सवरा ।
 अहंरात्रिभूतात्मा यन्नास्तिमिति मयते ॥ २७ ॥
 तत्त्वविद्यु मध्याराधो गुणर भविमागयो ।
 गुणा गुणेषु धेतत इति मत्वा न न जते ॥ २८ ॥

‘All actions are done by the qualities of Nature; the Self deluded by Egoism thinks himself the doer. But he O Mighty Armed I who knows the essence of the difference (of the Soul) from the qualities and actions believing that the senses deal with the objects of sense is not attached.

The qualities² of Nature i.e. Sattva or the mind, Rajas or the senses and Tamas or the body formed of the five principal elements are the real doers of action (*prakṛiteḥ kriyamānaṇi guṇaiḥ karmāni sarvaśaḥ*). The Ignorant Man whose conviction is that he is himself the doer being unaware of this fact imagines ‘I am the doer’ (*ahankāra vimudhatmā kartāhamiti manyate*). But

1 *Of* Agā āpanachī varayukta bhūta / bhānājo nīśantara asatā sāvā-
 dhāna / āpana svayell jantūbhi asatā / ahartā āpana asatā hi jāno ||
Ohāna nandāhā |

Of Māyānta prakṛitīm vidyānamāyīnanta Maheshvaram—*Shrēta* § 10

such is not the case with the Wise Man (*tattvavittu*). By separating spirit from matter, which includes all the materials necessary for action, he has realized the Self, who is far beyond even the feeling of Ego (*Aham*). He is unattached to action, because he knows that it means nothing but the acceptance by the senses of their respective objects (*gunâ guneshu vartanta iti matvâ na sajjate*) He is, therefore, the mere spectator or looker-on, as the cowherd is when the cattle are grazing. He is totally unaffected by actions, as the sky is by the wanderings of the birds, or the sun is by the multifarious transactions of the world. This is the meaning of the truth¹ or essence (*tattva*) of the difference² of the Soul, or spectator, from the qualities or senses and actions or acceptance of sense-objects (*gunakarma vibhâga*), he knows. The distinction, then, between an Ignorant and a Wise Man with regard to *actions* is, that the former identifies himself with the body and considers himself to be the *doer of them*, whereas the latter identifies himself with the Brahma and becomes an unattached³ *spectator of them*, which he recognises as the dealings of the senses with the sense-objects. In the next verse, Shri Krishna advises the Wise not to upset the minds of the Ignorant, who are attached to the fruits of action.

प्रकृतेर्गुणसंमूहाः सज्जते गुणकर्मसु ।

तानकृत्स्नविदो मंदाकृत्स्नवित्र विचालयेत् ॥ २९ ॥

“Those, who are deluded by the qualities of Nature, are attached to the actions of the qualities. A man

1 Cf “Tattvam yathâtmayam vettiti tattvavit”

2 Cf Indriyēṇ mbanâvīṇ guna / karma vishaya grahana / guna karma vibhâga kalaneṇ / itukeṇichī || *Yathârthadîpikâ*

Vibhâjyate sarveshâm janânâm vikârinâm bhâsakatvena prthagbhavati iti vibhâgah

3 Cf Kiṁ ahartâ tari jari navhe âsakta—*Yathârthadîpikâ*.

of perfect Knowledge should not unsettle these dull men of imperfect Knowledge¹

The Ignorant Men for want of Knowledge of the Self identify¹ them selves with the three qualities of Nature mentioned above viz Sattva or the mind Rajas or the senses and Tamas or the body (*prakṛterguṇa sammudīḥ*) They therefore indulge themselves in the actions enjoined by the Vedas considering themselves as the doers of them and are over-anxious to enjoy the fruits attached to them (*sajjante guṇakārṇavaḥ*) Such men are called dull (*mandan*) and are said to be blinded by partial knowledge (*alṛtsna idāḥ*) because they are too slow to comprehend the highest aims of the Vedas They are therefore not to be given instruction (*nā vicchalyet*) in disinterested (*nishkāma*) actions by the man of perfect knowledge (*lṛtsna id*) as it would only cause them to stumble Although Arjuna has not yet acquired practical knowledge of the Self he is made to hear precepts meant for the Wise (*Ātmanjñān*) only because the Blessed Lord wishes to favour him with the necessary knowledge and make him work for the welfare of the people In the next verse therefore Shri Krishna repeats the advice already given to Arjuna to offer all his actions to Him as sacrifice even when he has realised² the Self

मयि स्याणि य माणि सन्वस्य्यात्मात्मचेतसा ।

निगच्छन्निममो भूत्वा युद्ध्वस्य विगतञ्चर ॥ ३० ॥

Dedicating all actions to Me with a mind centred in

1 *Oṣ* Tārī prakṛitiche jō kīñ purvokta guṇa / deha indriyēñ ān
ant hī rana / taya śīlēchī ātmatvēñ m nītasō purṇa / svarupa sphurṇa
nīhīu mhanonī // *Chitsad nandalakari*

2 *Oṣ* Kīñ jñāna jīvyīvarī / k mārpana Mīzo thāñ karīñ / jēñ purvīñ
bolīñ Hārī / tēñ yā prasāngīu drīdhā karīto yā ślokiu // *Yatharthadīpikā*

the Supreme Self, engage in battle without desire, egoism and mental fever."

In the 9th verse¹ of this Chapter, it is stated that the world is fettered by all action other than what is performed for the purpose of sacrifice to Yajna or Vishnu, Who is Shri Krishna Himself. Therefore, He asks Arjuna to surrender all actions to Himself (*Mayi sarvāni karmāni sannyasya*) Arjuna would then naturally ask, 'How am I to do it?' The reply is '*adhyātma² chetasā*', which means 'when you do actions, you must remember that everything is God' But this would be possible for Arjuna to do, only when he is without desire (*nirāśih*) and is not affected by 'I'ness or 'My'ness (*nirmamo*). In this way, therefore, he is asked to fight heedless of consequences (*yuddhyasva vigatajvarah*) If he does so, he would be convinced that he is actionless, and he would be able to see Brahma itself in actions and would soon reach perfection. This dedication of all actions to the Personal God, by one who has realized the Self, is also recommended in the 24th verse³ of Chapter IV. In the next verse, Shri Krishna says that even those, who do not possess Knowledge, would be saved⁴ if they offer all actions to Him

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

"Even those men, who always practise this ordinance of Mine, full of Faith and not captiously, are freed from action."

1 Of Yajñārthāt karmanonyatra loko' yam karmabandhanah

2 Of Kūñ adhyātmachittēñ karuñ / sarva ātmā aseñ smaroni / āshā mamatā rahita houni / kariñ karma || *Yathārthadṛṣhā*

3 Of Brahmārpanam Brahma havir Brabmāgnau Brahmanāhutam.

4 Of Ātāñ nasonih jñāna / Maja sakala karmārpana jana / karitila tehī Madhusudana / taratila mhanato yā shlokañ || *Yathārthadṛṣhā*

Even those Ignorant Men who in conformity with the view expressed by the World Saviour, always perform the necessary duties enjoined by the Scriptures disinterestedly and offer them as sacrifice to Him (*ye Me matamidam ityamanutishthanti manādh*) would secure purification of heart acquire knowledge of the Self and be released from the bonds of action (*muchyante te pi karmabhih*) But to gain this end two¹ things are necessary : (1) the aspirant must be full of Faith in and Love for the Lord (*shraddha anto*) and (2) he must regard Him as blameless and not unreasonably find fault² with Him (*anasuyanto*) The details of both the points are given³ in B G IV 9-10 and V 14-15 respectively In the next verse Shri Krishna describes the fate of those who do not care to follow the path recommended by Him

ये त्ये तदभ्यस्यतो तानुतिष्ठति म मतम् ।

नयन्ता विमूढास्तापिदि नयानयेतस ॥ ३० ॥

* But those, who carp at My ordinance and disregard It know them to be deluded in all Knowledge devoid of sense and doomed to destruction

Those who are attached to the fruits of actions and have Implicit faith in the optional (*Sakama*) duties mentioned in the Vedas are the followers of the path of forthgoing (*Pravritti Marga*) They find fault with the path of return (*Nivritti Marga*) where the necessary

1 *Of* Mhanant mhanato kīā shraddhā anta / shraddhā bhakti ti karunt yukta / Aai Māro thāli asayrabhita / kīā dosha na thevanen Majavari || *Yathārtadipikā* :

2 *Of* Yayā dohkhātmakā karmāchyā thāli / Ishvareñ amhāai prerileñ pābli / yā Ishvarāai sarvathā krīpāchi n blī / aishā asuyā kahīñ na kariti jo || *Ohltsadanandalaharī*

3 *Of* Janma karmicha Me divyam Madbhāramāgatab and Na karitritvam na karmanī tena mubhyanti jantavah

duties alone are to be performed disinterestedly (*ye tvetadabhyasuyanto nânutishthanti Me matam*). How can we expect them, under such circumstances, to abide in the teaching of the Lord? Their entire wisdom is wholesale folly (*sarva jñāna vimudhān*) They think they know the Vedas, but they know nothing. They are wanting in discrimination (*achetasah*), because they mistake the flower for the fruit, and they are destined to be ruined¹ (*nashtān*). When Arjuna saw that the God of Gods was displeased with those, who performed actions with an eye to material good, he entertained some doubt as to whether He disliked those also, who, having Knowledge of the Self, were found indulging in objects of the senses This, Shri Krishna solves in the next two verses.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यांति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्यैन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

“Even a man of Knowledge acts in consonance with his own Nature ; all beings follow Nature ; what can restraint do ? The objects of the senses will stir the senses to like and dislike ; one should not yield to them ; they are foes, who throw obstacles in the way.”

1 Cf On the Pravritti Mārga the man is born again and again, brought to birth by desire, and born into the place suitable for the fulfilment of his desires, and each birth forges new links in the lengthening chain which binds him, on the Nivritti Mārga the man is born for the payment of the debts incurred by his past, and each birth breaks some link of the shortening chain which binds him ... All the instructions in the Gītā are for the consciousness on the path of return (*Nivritti Mārga*). They are useless, inappropriate, even harmful, for one who is still on the path of forthgoing (*Pravritti Mārga*) — *Methods of Yoga*

Even a man who has realized the Self is bound to do actions as his Nature¹ bids him (*sadrisham cheshtate s' asy ih prakriterjñ hīr mayī*) for it is the result of the actions of preceding lives which he cannot avoid. The Prakriti (Nature) is so powerful that when the time for action comes it makes him restless until he acts in conformity with it even against his resolution to act otherwise (*prakritim jñānti bhūtān nigrāhah kim karishyati*) 'It is not', therefore what you *do* but what in your feelings and your thoughts you *are* which determines whether you are a Wise Man (*Jñāni*) or not. Whence then does the Prakriti acquire so much strength as to cower down even a Wise Man? She acquires it from the Personal² God Himself Who forms the bodies of creatures out of their own actions and in accordance with their last wishes just as a mother prepares various dainty dishes for her sons out of their own earnings. These bodies bear fruits at the determined times in the shape of actions and enjoyments or sufferings which no power on earth or in heaven can change. When it is not possible for anybody to prevent even trees from bearing fruit what living being would venture to contend against this Law of Nature? All must and do obey it. It is a hopeless task to resist. This is the reason why

1 *Of Tam vidyā karmant s' y vārābheto p rva prajā ha—Uish*
4 4 "

Prārabdhā karmānam bho ādeva k layab—Śruti

Jñāni pana e prakṛitīnī asarathī chhutī nathī kem ke temane pana maranaparyanta pr rabdhā bhog vavun pade chhe. Atre prakṛitī shabdāno artha eo chhe ke dharmādharmañ svākrāntī pr pta karēl anuñ vāsanā —*Drivedī*

- *Of Jivāchechhi nivadunī karma / sharīren Lari Saguna Drabma / jari gelī vāsanā bhrama / to prārabdhā yathā kālīnī bhogavi || Yathā rti a d pika*

Ishvarah sarva bhūtānām.. yantrārādhānī m jayē.—*B G XVI 13*

even such a great Sage as Vasishtha Rishi, the Preceptor of Shri Râma, 'wept for the loss of his sons, and would not be comforted'. Then, the question arises, 'if Nature is so potent, what is the good of the Shastras¹' The answer is, 'Nature only acts through our likes and dislikes Withstand them and, then, you can follow the Shastras.' The senses naturally love some objects and hate others (*indriyasya indriyasyârthe râgadveshau vyavasthita*) The Wise Man, however, is free from this sort of affection and aversion for sense-objects (*tayornavashamâgachchhet*) He regards the likes and dislikes as his 'ambushed foes' and obstructers on the Path of Knowledge (*tau hyasya paripanthinau*) He, therefore, never becomes a slave to them, as the Ignorant do. He, no doubt, acts for a time consonantly to his Nature, like others, but as soon as the period of enjoyment or suffering is over, he keeps himself aloof² from the Prakriti, as he then fully remembers the Self, whom his previous Karma (*action*) had caused him to forget for the moment he was under the dominion of his Nature, the Prakriti. Arjuna's doubt was, whether such a Soul was also disliked by Shri Krishna. The Merciful Father, by saying in reply that he is helpless, being forced to act against his wishes by a Superior Power, shows His deep sympathy to him, and suggests that He helps His Lovers in extricating³ them-

1 *Of* Tyâre shâstra etalu kare chhe ke peluñ je sahañ-âri ajnâna chhe te tattva vivekathi khashedi nâke chhe etale yathârtha vâta samajâi râgadvesha nirmula thâya chhe — *Dvivedi*

2 *Of* Saratâñ titakâ bhogakâla / houñ nedi prakritichâ vitâla / rajju-vismaraneñ kshanaika vyâla / vâtâlâ to maga na dekhe adhishthânîñ // *Yathârthadîpikâ*

3 *Of* Yâ doñ shlokîñ bhâva / aisâ dâvi Devâdhmdeva / svadâsâsa jo Vâsudeva / sodavi râgadveshâñ pâsumi // *Yathârthadîpikâ*

selves from the sway of the likes and dislikes and in maintaining their free Will to have nothing but God. It was on such a trying occasion like this that the Saint Tukārām exclaimed² O Lord! I am fully cognizant of my defects but I am unable to control my mind. Stand O Nārāyaṇ! by my side and give evidence of the attribute of the Ocean of Mercy. Thou possessest I now find it a hard task to practise what I preach for O God! I am entirely in the power of the senses. Tukār says whatever be my imperfections, it is an undoubted fact that I am Thy servant and so, do not desert me O Thou my Father and Mother! Arjuna now sees that he is checkmated and that no other alternative is left for him than to fight. For this course however he has a thorough disgust and as the duties of his caste are arduous and cruel he wishes to know whether there would be any objection to his accepting those of a Brahmana which are simpler and more humane. Śrī Kṛṣṇa understands his mind and tells him in the next verse that this will not do.

त्रेयस्यधर्मो विगुणः परमधर्मोऽप्युद्यतात् ।

स्यधर्मं निधनं त्रेयः परमधर्मो भयाय ॥ ३५ ॥

One's own duty, though meritorious, is preferable to another's duty well performed. Better death in

blaktar 131 kalvar / bhāta 131 āgā'ī kar / premāa baaktan
choglar ā / āh maa 131 rīta,ol // Jā mō Sūp ra.

badhane' jīa ānāna / abakta son'ī āpana / māyā blaktā'ī gī
jana / mīchā aulhāna sarvārthī // Ekā'ī āh āhgarata,

Chā ā kī 1 mōlā / bō ā āhāla velō'ī vell' // Tulārāma

1 Vade Commentary Chapter II vers 49 & 50

2 Cf. Māra māja lāo eti āvāraṇ / āyā karu' mātā āvāra // Atīn
āda ub ā rī : ā r yān / āyānā'ī pānā'ā'ā kar // Vachī vade parī
karane' āhāna / āndriyā āhāna jhānā Dard // Taktī mānā jāsī tālā
Tara dān / nādhārī udārī āyābīpā //

(the performance of) one's own duty ; another's duty is dangerous."

The substance of all the Vedas is, that each man reaches the Supreme Goal of Life by following faithfully the duties of his own caste, though they be destitute of merit (*shreyân svadharma vigunah*). Even if the performance of one's duty results in death, he is enjoined not to swerve from it, for, his sticking to duty alone will enable him to secure¹, ultimately, the highest good (*svadharma nidhanam shreyah*). Although the duties of other castes may seem to be superior in merit, and even easier to perform satisfactorily (*paradharmaâtsvanushthitâ*²), yet, they are said to be full of danger³ (*bhaya-vahah*), because they are sure to lead one to hell. Arjuna is satisfied with this explanation, but, being anxious to know the procedure by which the actions of previous lives create forcibly a longing for sense-objects, even in a Wise Man who has self-control, puts the same question to Shri Krishna in the next verse.

अर्जुन उवाच अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि चाप्नोत्य वलादिव नियोजितः ॥ ३६ ।

1 *Of* Sva sve karmanyabhinatah sañsiddhim labhate narah—*B G XVIII 15*

2 *Of* Itara varnâñchâ dhârma / to gunayukta uttama / anushthânâsa barâ, tîrî svadharma / tochi shreya âpânî || *Yathâñthadâpikâ*

3 *Of* Shraddhâhânistathâsuyâ dushtachittatva mudhato / pralârtitva-shrâvartitvam râgadveshaucha pushkalau / pâra dhârma ruchitanechetyuktâ daimârgavâhakâh || *Paradharmañ jneñ teñ hma sarva prakâreñ / naraka-dvâreñ hindavilâ || Chitsadânandâhara*

Pana je svadharma hoyâ, potînîñ varnâshrama tathâ adbhikârane yogya dhârma hoyâ, teja pâlavô emîñ mînâsînuñ kalyâna ehhe, dhume dhume adbhikâra vadhi moksha pâmañînuñ ethya bane ehhe Pana paradharma etale potîne haju grabana karvâ yogya nahi eo dhârma, te svanushthita etale sîre rite, gunavîlo hoyâ to pana bhayâñikarî ehhe, kema ke je jeno yogya nathi tene te kanî libha na karatâñ hîñja karanîrî thase — *Dîvedî*.

"But prompted by whom O Vārshineya (Descendant of Vrishni)! does a man commit sin even against his will compelled as it were by force?

Arjuna means to say — A Wise Man is acknowledged to be free from all desires and to possess self restraint and yet Thou O Lord of the Universe! sayest that he acts helplessly in conformity with his Nature Who is it then O Holy Preceptor! that impels to wrong acts even reluctantly (*atha kena prayukto yam pāpam charati amicchannapi balād a myojitah*) such a pious man who knows full well that it is a sin to indulge in sense objects? Tell me please O Thou Who art born in the family of my maternal grand father Vrishni! if not for my sake at least for the sake of my dear mother Kuntī Thy beloved aunt who this daring monster is that pushes a pure clean innocent Soul as though by force into the dirt of sinful deeds? The reply to this question occupies the rest of this Chapter. In the next verse Shri Krishna answers¹ first the most important point *viz* who prompts him against his will to sinful deeds?

श्रीभगवानुवाच—काम एष क्रोध एष रजोगुणसमुद्भय ।

महारानो महापाप्मा वि येनमिदं वेदिषाम् ॥३७॥

It is Desire It is Wrath, which is born of the quality of Rajas (the senses); mighty of appetite most sinful know that that is man's enemy in this path

The root of all evil is this Desire (*kāma esha*) which is also known by the name of Wrath (*krodha esha*) into which it ends when it is not fulfilled. It is

1 Of Arjuna's prashna uparathi sarva shāstrānā rahasyarupa tathā āharupa ekaja v ta Shri Kṛi hna batave ebhe — Drī edī

2 Of Kāmāt krodhobhijāyate — B G II 6

begotten by the quality of Rajas¹ (*rajoguna samudbhava*), which is the source of all motion and energy in creatures, and is the cause of the whole misery which the world suffers. One man lends money, another borrows it, but there is a third person, called an agent, whose business it is to see that the money received by the debtor is duly returned to the creditor. Similarly, the actions debited to the account of the Individual Soul in one life, are returned in another life, through Desire (*kāma*), which is the agent that caused him to do the actions. In the case of an Ignorant Man, it causes him to contract, through Egoism (*Ahaṅkāra*) and love of enjoyments, further debts, with which a man, who has Knowledge of the Self, is not burdened. It is to be understood, however, that Sages like Janaka², who performed duties disinterestedly (*Nishkāma*) in previous lives, are not affected by Kāma. Shri Krishna speaks here of those persons only, who had desires in their past life, but who acquired Knowledge by performing the necessary duties disinterestedly and offering them as sacrifice to God in this life. This Kāma or Desire is said to be a devouring monster (*mahāśana*), which is never satisfied like the thirst of a diabetic patient, even if you offer it all the enjoyments of the world. If there be the least delay in securing the objects of gratification,

1 *Of tamogunehi yā kāmicheṣu kṛtānaḥ / parī pravṛittiḥ prapī hetuḥ hi rajoguna / nānī yonī uttama madhyama hūna / sarvāḥ jāna rajoguneṣu hotaḥ || Dhṛtadānandalahari*

Jalīsa ādhāra kardama / tasiḥ rajīsa ādhāra tama / rāja bhavālatāṁ krodhabhrama / tama kari rajāsi || Chikhrāla vinā udalī / vilomaboya mṛttikā / kāmā nasatīṁ kroḥha shrinkā / miga l aṁṁṁ || *Tathārthadīpikā*

2 He is, therefore, specially called 'Vidhī' (without body), although, properly speaking, that epithet may be applied to any Wise Man who has attained to perfection.

it suddenly assumes the form of fell Wrath, and then, it is prepared to commit the most horrible sins (*mahāpāpmā*) It threatens to attack every one that comes in its way and if it is not possible to injure others it will cause the person of whom it has taken possession even to break his own head There is however one very important point which the World Preceptor suggests when he says that this *Kāma* (*desire*) itself is *Krodha* (*wrath*) It is this that the *Kāma* which is directed to knowledge far from degenerating¹ into *Krodha* secures Freedom Such a *Kāma* is always to be welcomed because it does not aim at worldly enjoyments It marks the extinction of the quality of *Rajas* and the appearance of that of *Sattva* and may safely be called Love (*Bhakti*) The *Kāma* which hankers after sense objects is only to be regarded as one's foe² in this Path of Knowledge (*tiddhyenamītha vairīnam*) because it ensnares even a dispassionate person for some time As however Arjuna could not understand exactly how it was possible for one who was not a mere Seeker of Knowledge but who had actually realized the Self to be so duped by *kāma* Shri Krishna explains to him the mystery in the two following verses by means of suitable similes

धूमेनाविद्यते वह्निर्यथादर्शो भलेन च ।

ययोत्येनावृतो गर्भस्तथा तेोदमावृतम् ॥ ३८ ॥

1 Cf. *Kṛiṇi t. ma tēṇ vishaya / rajoguna jo tēṇ indriya / kāma indriya v san. maya / vishayāḍi tēṇ* // *Jalēṇ bhūmivarila sālila / sālila yogēṇ bhūmi chikh la / gadhula ja cū chikh l. chī varila / hoyā tēṇchī nīṭala anyatra* // *Tēṇ bharataṇ pīṭr nṭarīṇ / gadhulātī na dīso tayā nīṭi / kāma Bhagavad bhaktīṭa y parī / na p rīṇama pīṭe krodhāchā* // 1 *it/arthadīpikā* *

2 Cf. *Akamaṭab kriyā lī līshchiddrīshyante neha kasyachit / yadyadhi Lurute jantustattatkāmasya cheshīṭam* // *Manu Smṛiti*.

Aho svayēṇ āl. machī aprīṇa / l ubhīṇi kriyā nupajati trayīḷiguna / āṇi jēṇ jēṇ karma kari h. prīṇi j na / te cheshīṭa pūrṇa līmachīchā // *Chīṭad nandalahari*

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौतेय दुष्पूरेणानलेन च ॥ ३९ ॥

“As fire is enveloped by smoke, as a mirror by dirt, as the foetus by the amnion, so is this (Knowledge) enveloped by it. Knowledge, O Kaunteya (Son of Kunti) !, is enveloped by this perennial enemy of the Wise in the form of desire, which is insatiable, like the flame, of fire.”

Just as fire is surrounded by smoke (*dhūmenāvṛityate valmīhī*), so too is the Knowledge of the Wise concealed by Desire (*kāma*), but, by blowing the wind of self-restraint, they kindle their flame of Knowledge and lessen the smoke of Desire, which disappears altogether when the wood of the result of past actions has been fully burnt. This is possible in the case of those whose wood is dried up, but, when the wood is wet, it gives out a very large quantity of smoke. The Knowledge of the Sages, who were full of dispassion in their past lives, like Sanakā¹, remains a live fire, and the smoke of Love, which the sandalwood of disinterested actions offered to God, like those of Janakā, emits, is full of fragrance. When the mirror of Sattva (*pure mind or Knowledge*), in which one is able to see the Self, is clouded by the dust (*ādarśho malenācha*) of the contact of the senses and the sense-objects, brought about by previous actions, even a Wise Man must be helpless. Nay, when the time for action or enjoyment comes, it is enwrapped by Kāma, as the babe, unborn, is by the amnion² (*yatholbena-āvṛito garbhastathā tenedamāvṛitam*); but, when the period of retribution is over, it disappears of itself, just

1 *O/* Sanakāchī jñānīnā / bhūmīrālā mīgala / Janakāchā punyāgaru
keralā / jale to dhūmīa vṛitā na dīce // *Yathārthadīpikā*

2 *O/* Agī garbhāchī khola / tyāśa veshṭi jāśā garbha nāla / tīśā yet nī
bhoga kala / sattvīśa kīma veshṭito // *Yathārthadīpikā*

as the amnion disentangles itself when the time for birth approaches. It (*kāma*) would have taken a permanent seat in the heart of the Wise and enveloped their Knowledge (*utritam jñanametena*) if they had regarded it as their friend as the ignorant do. The Wise (*jñānina*) watch it every moment with jealousy as their unresting foe (*mityavairina*¹) sin in the form of desire (*kāmarupena*) which deprives them of the joy of the Self by throwing dust into their eye of knowledge and by generating waves after waves of the ideas of enjoyments. They are fully aware that it is not only difficult to satisfy² it (*dushpūrena*) with anything but that its appetite increases by the objects it enjoys as that of the fire (*analenacha*) by the offerings of ghee made to it. For this reason without the least trouble they are able to recover their normal condition but one who is only a candidate for Knowledge like Arjuna cannot achieve this without strenuous efforts. Shri Krishna therefore describes for his information the strong position of Kāma in the next verse

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येव ज्ञानमावृत्य देहिनम् ॥ ४० ॥

‘The Senses the Mind³ and the Reason are said to be its seat; through these by enveloping Knowledge it deludes the dweller in the body

This powerful thief of a Kāma (*esha*) causing the

1 *Of* Jñānārāma pana prakṛti uparaja jīya ebho to temano kama thāya pana tene teo nityavairi gahi hanatāya rebe no tethi piya nahī eja temanāmāi ne ajñānāmāi phera ebhe — *Devadā*

Of h. mabhaṅkalpovichhikṣāṁti — *Śhruti*

3 *Of* Na jātu kāmah kamān mupabhoṛena bhāṁyati / haṁishī krishna vartmēva bbuya evābhivardhate ॥ *Yanu Smṛiti*

4 Mind is the faculty which ponders over things as such or such whereas Reason is that which finally determines.

sun of the Knowledge of the Wise Man to set (*jñānam āvṛitya*), and securing abode in the Senses, the Mind and the Reason (*indriyām manobuddhirasyādhishṭhānamuchyate*), steals his wealth of experience (*etaurvimohayati*). The 'Jñān' (Wise Man) is called here '*dehnam*' (the embodied Self), because, although he has acquired Knowledge of the Self in this life, yet, the debt, which he contracted in the past life as Jīva (the Reflected Self or the Individual Soul), he is bound to pay in that capacity only. Therefore, when the time¹ for action comes, Egoism (*Ahaṅkāra*) takes possession of his Reason, and the Self, reflected in the vehicle of Sattva, enjoys² or suffers the fruits of past actions. When the enjoyment or suffering is over, both Egoism and the Reflection disappear, and the Individual Soul becomes once more the Universal Soul. This is the result of the self-control, which he practised before Self-realization. For, this Kāma is sure to destroy the Knowledge as well as the Wisdom of the man, who, without being able to conquer his senses and to work disinterestedly, enters on the Path of Knowledge. Shri Krishna, therefore, advises Arjuna, in the next verse, to master his senses first, and then, to cast off Kāma.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

“Therefore, O Bharatarshabha (Noblest of the descendants of Bharata)!, first control your senses, then put an end to this sinful thing, destructive of Knowledge and Wisdom.”

Arjuna is asked for that reason (*tasmât*), here, first

1 *Of* Taisâ prâpta hotâñ bhoga / buddhisā ghāde ahaṅkārayoga /
chidañisha pratibimbom sañyoga / tyāñta ghade sul-haduhkhâchâ ॥
Yathârthadipikâ

2 *Of* The point is explained in detail in Chapter XV 7—10
'Mamaivâñsho ... jñānachakshushah'

(*ādau*) that is before Self realization to constrain the senses (*indriyāni niyamya*) with a firm resolution¹ not to have any enjoyments. By calling him the noblest of the descendants of Bharata (*Bhārdīrāshabha*) the Blessed Lord implies that he is sure to achieve this. Then after he has acquired the necessary Knowledge he is enjoined to slay the sinful monster (*pāpmanam prajāṇi hyeṇam*). For if the senses are not conquered before the acquisition of Knowledge the *Kāma* will destroy² (*ndśhanam*) the purity of the mind (*Shuddha Sattva*) which alone enables one to realize and retain both Knowledge (*Jñāna*) and Wisdom (*Vijñāna*). The Knowledge of the pure Self acquired by separating matter from spirit is called *Jñāna* or *Vyatīreka Jñāna* (*Knowledge or Analytic Knowledge*). The Knowledge that the whole Universe is the Self or God or that matter itself is spirit is called *Vijñāna* or *Anvaya Jñāna* (*Wisdom or Synthetic Knowledge*). An aspirant who hastens to acquire Knowledge and Wisdom without sufficient practice in self restraint has every chance of falling from Yoga (*i.e.* of being *Yogabhirashta*) just as a prince who ascends the throne without a proper study of politics or the science of government is in danger of being deposed. Here a question arises 'Why

1 *Of* Taise raga dvesha jarī nimllo / tari Brahmicheñ svarājya ālen ||
Jñ nashvari

Suffice it to point out here that this whole passage III 37-43 (and verse III 34 above, as well) states definitely in unmistakable unarguable terms that desire anger selfish impulse in all its forms is *the enemy* against whom Shri Krishna calls Arjuna to arms. If this is *not* moral instruction and of the broadest, clearest best we may as well give up trying with it — *Kurukshetra b, P T Brooks*

2 *Of* Jñānavyatīreken shuddhatma tattva / vijñāna vishleṣṭa jñānān vayeñ sarvatmakatva / dohina anabbavi jñe shuddha tattva / tyāsa nashila hā kāma || *Yathārthadīpi?*

ould the conquest of the Senses alone be insisted on, when the Mind and the Reason are also said to be seat of Kâma?' The reply¹ is as follows The ma, dwelling in the Reason, first determines always have enjoyments Then, the Mind begins to ponder r them through Kâma, which has its seat there also. , it can do nothing until the Senses come in contact h the Sense-objects If this is, therefore, somehow vented² by dispassion, it becomes helpless and, ng enfeebled for want of nourishment, is forced to render, like the insurgents in a fortress, who are rved into capitulation³ when the supplies of food l water are cut off Shri Krishna now mentions, he next verse, the process of acquiring Knowledge he Self

इन्द्रियाणि पराण्याहुर्िन्द्रियेभ्यः परं मनः ।

मनस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

hey (the Shrutis⁴) say that the Senses are

1 Of Sarvadâ bhogâve vishaya / hâ buddhînta kâmachâ nischaya /
nânâ sañkalpa rupa hoyâ / mana baleñ kâmachyâ || Tathâpi jo to
a / ghade hotâñ indriya vishaya yoga / bhogiñ vairâgya hotâñ lâge roga /
âsa jo ase manabuddhînta || *Yathârthadîpikâ*,

2 Of Mbanoni sarvâññ indriyâñchyâ vritti / vishayâññvari jâvoñ
vyâ sumati / itukeni kâmachî hotase gâ shânti / varma sumati aiseñ
| *Ohitsadânandalahari*

3 Of When a man begins to long for liberation, he is taught to
tise renunciation of the fruits of action, that is, he gradually
icates in himself the wish to possess any object, he at first voluntarily
deliberately denies himself the object, and thus habituates himself
o contentedly without it, after a time he no longer misses it, and he
s the desire for it is disappearing from his mind — *The Ancient*
Tom

4 Of Indriyebhyah parâhyarthâ arthebhyascha param manah / mana-
parâ buddhurbuddherâtmâ mahânparah || Mahatah paramavyaktam
ktâtpurushah parah / purushânnaParam kinchutsâ kâshthâ sâ parâ
|| *Kathop. 1 3 10 & 11*

beyond¹ (the gross body and the sense-objects) the Mind is beyond the Senses, the Reason is beyond the Mind and what is beyond the Reason is He (the Self)

Everyone naturally identifies² himself with the gross or dense body³ (*Sthula Deha*) although it cannot be the Self because it is formed of the five principal elements (*Pincha Mahabhutas*) and it does not know it self nor others as is apparent from the sight of a corpse. We are told in the Pāṇḍala Upaniṣhad that in this body⁴ hair skin nerves flesh and bones are of the essence of Prithvi (*earth*) saliva urine blood semen

1 *Of* Ityadi bh va po it / to mokha neta m'leto? samaje hirti / kñ
ta trije : p l'kade mhanatafchi gohti / kalali kñ todriyeñ pallkade
m'bol hñi || *Yash rthasipika*.

2 *Of* To know ourselves as nothing but our physical body is the densest na u r onl the most mischievous ignorance. We often find proofs of this separation of the physical and mental bodies from facts which present themselves in our daily life. We fail to correlate the experiences of our body or even of our senses when our mind is absent from them and absorbs in some other direction. It is the mind that feels pain or pleasure not the body neither the senses. The physician through the action of drugs causes the attribute of Tama to assert itself and cover the mind's perception with its dark veil so that the patient may not feel the pain of a serious operation on the body while we feel no pleasure in eating or drinking if our mind is away from them.—*Dhuratī*

3 *Of* The whole human body is like a clock of which the physical covering is its case and the astral body its works. As the mechanical part of a clock is the real clock and its case with its dial and hands forms its coverlog by which it indicates its working so the astral body is the mechanical part of the human body and the physical body is its case through which it indicates its operations. Though far from perfect the analogy is very suggestive. For instance, the mechanical part of the clock cannot serve its purpose without the aid of the case dial and hands. The astral body likewise cannot be of any use without the co-operation of the physical body —
Dhuratī

4 The details of the so called four bodies (*Deha Chatusthaya*) are given thus to the Bodha Sūtra of Shri Nārāyaṇa Mahārājī —

and sweat are of the essence of Âpas (*water*), hunger, thirst, fatigue, sleep and copulation are of the essence of Agni (*fire*); moving, running, breathing, stretching and contracting are of the essence of Vâyu (*air*), and passion, anger, avarice, delusion and fear are of the essence of Âkâsha (*space*). Now, if one were to argue that we must be the body itself, on the

I Sthuladeha	II Sukshmadeha mhanaje Lingadeha	III Kâranadeha	IV Mahâkârana- deha.
1 Jâgridavasthâ	1 Svapnâvasthâ.	1 Suptyavasthâ	1 Turyâvasthâ
2 Vishvâbhimânî	2 Tajasâbhimânî	2 Prajnâbhimânî	2 Pratyagâtma- bhimânî
3 Netrasthâna	3 Kanthasthâna.	3 Hridayasthâna	3 Murdhnusthâna
4 Sthulabhoga	4 Pravivittabhoga	4 Anandabhoga	4 Paramânanda- bhoga.
5 Vaikharivâchâ	5 Madhyamâ- vâchâ	5 Pashyantivâchâ	5 Parâvâchâ
6 Rajoguna	6 Sattvaguna	6 Tamoguna	6 Shuddha-Sattva- guna
7 Akâramâtrâ	7 Ukâramâtrâ	7 Makâramâtrâ	7 Ardhamâtrâ

The components of the Gross Body are —

I Prithvi	II Âpa	III Teja	IV Vâyu	V Âkâsha
1 Roma	1 Lâla	1. Kshudhâ.	1 Chalana	1 Kâma
2 Tvachâ	2 Mutra.	2 Trishâ.	2 Dhâvana	2 Krodha
3 Nâdi	3 Rudhira	3 Âlasya	3 Nirodhana	3 Lobha
4 Mâñsa	4 Reta	4 Nidrâ	4 Sampra- sârana	4. Moha
5 Asti.	5. Sveda	5 Muthuna	5 Akunchana	5 Bhaya

ground that we actually feel so he may be refuted by saying that we also feel ourselves to be the different bodies we assume in our dreams and yet, we never identify ourselves with any of them when we are awake Thus setting aside the five principal elements—Earth Water Fire Air and Space and the five principal sense-objects—Sound Touch Form Taste and Odour (*indriyani paranyâhuh*) we come to the subtle or astral body (*Sukshma Deha*) of which the components are — (1) The ten Senses (the five organs of perception or Jñānendriyas viz, Ear, Skin Eyes Tongue and Nose representing the senses of hearing etc and the five organs of action or Karmendriyas viz Mouth Hands Legs and the Organs of Secretion and Excretion) working through the five Pranas (*life-breaths*) viz Vyana Samana Udāna Prana and Apana (2) the Mind (*Manas*) including Egoism (*Ahankara*) and (3) the Reason (*Buddhi*) including both the Secular (*Mahat*) and the Pure (*Avyakta* or *Chitta*) This last (*Chitta*) which enables one to distinguish Sat from Asat is called Conscience¹ in English As a matter of fact Manas

The components of the Subtle Body are —

I Prithvi	II Apā	III Teja	IV Vayu	V Alasha
1 Shabda	1 Vak.	1 Shrot	1 Vyāna.	1 Antahkarana
2 Sparsha.	Pani	2 Trak	Samana.	2 Mana.
3 Rupa.	3 Pada	3 Chalsha	3 Udāna	3 Buddhi
4 Rasa	4 Upastha	4 Jivha	4 Prana	1 Chitta
5 Gandha.	5 Gada.	5 Ghrana	5 Ap na	5 Abankara

1 *Of Yā & ā and vivekabuddhisacha Ingraṇta Conscience asēñ mhaṇa tata.—Gūlarahasya*

(*Mind*), *Buddhi* (*Reason*), *Chitta* (*Conscience*) and *Ahankâra* (*Egoism*) are only the four modifications of *Antahkarana*¹ (*Heart, lit., internal organ*) The state devoid of thought (*Nirvikalpa Sphurana*) is the function² of *Antahkarana*, Thought (*Sankalpa*) that of *Manas*, Certitude (*Nischaya*) that of *Buddhi*, Memory³ (*Anusandhâna*) that of *Chitta* and 'I' ness (*Ahampratyaya*) that of *Ahankâra* This distinction is to be regarded as scientific, for, in practice the terms are used indiscriminately These five so called internal organs (*Antahkarana*⁴ *Panchaka*), entering the organs of perception, through the different life-breaths, in accordance with

1 *Of* *Buddhi* ânî mana yâ dona shabdâñkherija antahkarana va chitta he dona shabdahi prachârâñta âbeta Paikîñ antahkarana yâ shabdâchâ dhâtvartha 'âñtaleñ karana mhanaje indriya' asâ asalyâmuleñ tyâñta mana, buddhi, chitta, ahankâra vagare sarvâñchâcha sâmânyatah samâvesha hoto —*Gîtârahasya*

2 *Of* *Nirvikalpaspurana* teñcha antahkarana, teñcha sañkalpavikalpât-maka mana, teñcha nischayâtmaka buddhi, teñcha anusandhânâtmaka chitta, teñcha 'mi' mhanuna pravritta hoteñ to ahankâra —*Shri Nârâyana Mahârâja*

3 *Of* *Tevîñ* hinchit smarâtâñ chitteñ —*Shri Nârâyana Mahârâja*
'*Chittachaitanyayoga*' is so called, because the *Chitta*, by always remembering the Self, becomes *Chaitanya*.

4 *Of* *Yâ* antahkaranapanchakâcheñ karitva, bhoktva sâñguñ *Antahkarana* vyânâvâyuche âdhâreñ shrotenindriyadvâreñ righuna shabdavishaya bhoguna vâgendriyeñ bolateñ, va mana samânâvâyuche âdhâreñ tvagindriyeñ righuna spatshavishaya bhoguna hâtâñnyñ deteñ gheteñ, va buddhi udânâvâyuche âdhâreñ chakshurindriyeñ righuna rupavishaya bhoguna pâyñ yeteñ jîteñ, va chitta prânâvâyuche âdhâreñ jivhendriyeñ righuna rasavishaya bhoguna upastendriyeñ ratî mutrotsarga karteñ va ahankâra apâna vâyuche âdhâreñ ghrânendriyeñ righuna gñdhavishaya bhoguna gudiñ malavîsarga karito Yâstava karmendriyeñ pâpapunyâcheñ karitva va jñânendriyeñ sukhaduhkhâcheñ bhoktva, heñ sarva antahkaranapanchakâchecha mâthâñ —*Shri Nârâyana Mahârâja*

the previous tendencies (*Purā Saṁskāra*¹) enjoy the sense objects and in the same way by means of the organs of action perform the functions of talking listening walking secreting and excreting. They are therefore necessarily responsible² for the acts of merit and sin done through the organs of action (*Kartritva*) as well as for the happiness and misery enjoyed through the organs of perception (*Bhoktritva*). The Self who stands aloof as a mere witness of this phenomenon has got nothing to do with them and yet alas! is held responsible for them simply because he identifies himself with them. When one however separates himself from this subtle body also that is from all the 24 elements (*Tattva*s) mentioned here he realizes the Self and becomes free. The Shruti when it says that the Sense-objects are beyond the Senses (*Indriyebhyaḥ paraḥ artha*) refers not to the sense objects themselves which go with the gross body but to their ideas which the mind ponders over. The Mind is necessarily beyond³ or separate from the senses (*indriyebhyaḥ param manah*) because it actually sees the, senses enjoying the objects of the sense. In the same way the Reason which watches the workings of the Mind must be beyond or distinct from the Mind itself (*manasastu parā buddhiḥ*). Lastly the Self whose chief instrument

1 Vide para (°) or *His Laws and Government* in the Chapter entitled Theology

2 Of Kārya karana kartritve hetuh prakritiruchyante / puruṣaḥ saḥkṛadukhānam bhoktritve heturachyante || B G XIII-20

3 Of Indriyēṣu para mānasaḥ palikadachin indriyānchya palikadacheṣu māna manichyābhi palikade buddhi ānī jo buddhichyābhi palikade (to) to (Ātmā) āhe — *Gītārahasya*

Idāṁ shabdāne artha ātmi sukshma eo karavāne ebhe ckaela hi upara vadhare sukshma ne tithi teni teni nichenā vishayāne avabhasaka eṁa artha levāne ebhe — *Deśīdēdī*

in material as well as spiritual matters is the determining faculty of Reason, and who alone is present in deep sleep, in which state the Senses, the Mind and the Reason one and all disappear, cannot but be beyond Reason (*yo buddheh paratastu sah*). If the Self were absent or unconscious during profound repose, how could he, when awakened, remember the joy he then enjoyed, and say with certainty that he had sound sleep¹ The fact is that, owing to the absence of the necessary instruments during deep sleep consciousness (*Sushupti Avasthâ*), he was unable to manifest himself for some time, but, as soon as he recovered the use of them, he could communicate his experiences without difficulty. Just as the reflection of the sun in the water, lying in the open space in front of a house, throws light on its walls, so, the reflection of the Self (to be realised) in the water of the Reason¹ in the Subtle Body, casts its lustre on the gross body, which produces its activities². Although, properly speaking, there are only two bodies—the Gross (*Sthula*) and the Subtle (*Sukshma*) we find two more given in some philosophical works³, viz., the Ignorance

1 *Of* Teñ mahattattva jāleñ Brahmâ / srishti karāvi hā tyāchā mahimā / buddhi je sthāvarajañgimā / te sarva āñsha tyā mahattattvāche // *Yathārthadīpikā*

2 *Of* Añganū surya jalū prabimbita teja gharāñtala bhūtivarī / teneñ dise udakāñtala bhāskara mukhya kalā ravi tyā uparī // Jistava indriya deha sachetana jīniva mupana te dusarī / Shriguruvākyā kale mhanē Vāmana te paramāñtha lālā tīsarī // *Vāmana Pañdita*

Thus we see, that this human being is composed first of the external covering, the body Secondly, of the finer body, consisting of mind and intellect, and egoism and sensation Next, behind these, is the real Self of man We see also that all the qualities and powers of this gross body are borrowed from the mind and that the finer body or mind, borrows its powers and luminosity from the Soul standing behind it—*Swāmī Virehānanda*

3 *Of* Tīsarū dehā kārana ajñāna / chaauthā deha mahākārana jñāna / he chīri deha nirhutīñ vijñāna / Parabrahma teñ // *Dāsabodha*.

of Brahma, called the Causal Body (*Adraṇa Deha*) and the Knowledge of Brahma called the Great Causal Body (*Mahādrāṇa Dehī*). So far is the explanation of the Analytic knowledge (*Vyākṛēka Jñāna*) given in the verse. It will be seen that it also suggests Synthetic knowledge (*Anvayī Jñāna*) when we supply the ellipsis viz. that there is nothing beyond or separate from the Self. This point however, is made more clear in the Shruti which says distinctly that there is nothing what ever beyond Him Who is the Supreme God (*Puruṣh īna param kinchitsā kṣālī śā para gūṭhī*). The meaning is that matter has no separate existence but it is the spirit only assuming an unreal form just as the false appearance of a serpent is nothing but the rope itself. After giving here theoretical description of the Path of knowledge Shri Krishna advises Arjuna in the next verse to know the Self by actual experience and to do away forever with the sinful Karma.

एवमुक्त्वा परमुक्त्वा सस्तम्यात्मागमात्मना ।

जदि शत्रुमदानादो नामक्य दुःखसदम् ॥ ४३ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु श्रद्धविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे धनयोगो नाम तृतीयोऽध्यायः ॥

'Thus, knowing the Self who is beyond the Reason and making the Mind steady in Him by the Reason O Mighty armed I destroy the enemy in the form of Desire difficult to conquer. Thus ends the Third Chapter, entitled The Yoga of Action, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad Gītā.

Arjuna is asked in this verse to secure in the way shown (*evam*) a practical Knowledge of the Self (*buddheh param buddhivā*) and by continuing the practice

of self-restraint, already recommended, to preserve the purity of his Reason Thus, mighty-armed (*mahâbâho*) as he is, he would be easily able to make his Mind¹ steady in the Self (*sañstabhyâtmanamâtmanâ*) and to slay the desire-bodied foe, whom it is very hard to overcome (*jahi shatrum kâmarupam durâsadam*). Shri Tukârâma Mahârâja describes the blissful result of the practical Knowledge of the Self he gained, in the following² words

"I witnessed the death of my body with the eye of my Reason, and that exultation of Self-realization was indeed unique! All the three worlds thrill with joy, when I realize myself to be all. Through Egoism, I once identified myself with the gross and subtle bodies, but, through its abandonment, I have become infinite The mourning of births and deaths is over, as I am now far far away from all limitations of Ignorance Nârâyana has given me shelter in His Abode; I will, there-

1 Cf. *Tarî buddhuparatâ âtmâ samajom / tayâcha nischayâtmaka buddhi-karun / mana tyâ svarupin yojum / mânin vaim hâ kâma || Yathârtihadipikâ*

Atmanischayâtmaka ye buddhi karuna / âtmasvarupin kari manâcheñ sthirapana / maga sarva purushârthâchâ ghâtaka jâna / tyâ kâmateñ purna bhasma kariñ || *Ohatsadânandalahari*

2 Cf. *Âpuleñ marana pâhuleñ myân dolân / to jâlâ sohalâ anupamya || Anandeñ dâtalîn tinhi tribhuvaneñ / sarvâtmakapaneñ bhoga jâlâ || Ekadeshin hotoñ ahankâreñ âthulâ / tyâchyâ tyâgeñ jâlâ sukâlâ hâ || Phitaleñ sutaka janmamaranâcheñ / mi mâzyâ sañkocheñ dum jâlôn || Nârâyaneñ dilâ vasâtisa thâva / thevunyan bhâva theloñ pâyin || Tulâ mhane dileñ umatuni jagin / ghetaleñ teñ augin lâvunyan ||*

Pana yâpekshân hi balavattara pramâna mhanaje sâdhusantânchâ anubhâva heñ hoyâ Mâgila siddha purushânchyâ anubhavâcheñ varnana râhuñ dyâ, pana agadiñ alibade Bhagavadbhaktashiromani Tukârâma buvâ yâñniñhi — "Apuleñ marana pâhuleñ myân dolân / to jâlâ sohalâ anupamya ||" aseñ yâ paramâvadhichyâ sthithicheñ alaikârîka bhâsheñta mothyâ kautukâneñ va dhanyatâpurvaka varnana keleñ âhe — *Gutârahasya*, (*Adhyâtma*).

fore keep Faith in Him and lie at His Feet. *Tukā* says that the impression or form of the Personal God which is traceable everywhere in the world have I assumed on my own Impersonal Self¹

The discourse which ends in this verse begins with the question¹ which Arjuna asked to ascertain whether he was to follow the Path of Action or that of Knowledge (*Tadalamāda nischitya—III 2*). The answer he received was that both were necessary² (*Loksemin dīdhā nishitū—III 3*) the former for purifying the mind (*Naishkarmyam puruṣhoṣhute—III 4*) and the latter for making it steady in the Self (*Saṁstabhyatmadnamātmā—III 43*). Janaka and the ancient Sants followed the same course (*Janakādayah—III 20*). Nobody is able as Arjuna wished to escape from act by shunning action nor is it possible for any one to remain actionless even for a moment as every one is helplessly driven to action by the qualities of Nature. In accordance with the Divine arrangement made for the fulfilment of the debt contracted by the Individual Soul in the past life (*Nahī kascit kṣhanamapi sarvaḥ prakṛitijairgunāḥ—III 5*). The maintenance of the body

1 Cf. But to live and act in the world yet be above it this is a mingled and confusing word, the sense of which he has no patience to grasp — *Essays on the Gītā* by Aurobindo Ghose

2 Cf. The Paramahansa says. No greater mistake can be committed than to look upon work as the be all and end all of human life. Work is the first chapter of human life. God is the conclusion. Thou must be careful to take up only such works as come in thy way—such works as in us appear to be of a pressing necessity. Do not seek them—do not seek more work than thou canst well manage. If thou dost, thou wilt lose sight of the Lord. Work or the performance of one's duty is the means and God is the end. At the same time he was strong in his declaration of that weakness which despises work while the heights of Realisation are yet beyond reach. He says

It is possible for him alone to give up all work who hath seen who hath realised God.—*Life and Teachings of Śrī Ramakrishna Paramahansa* by G. A. Natesan & Co

at any rate, stands in need of its daily round of work (*Sharirayâtrâpi* III. 8). Action is, therefore, unavoidable, and yet, whether it be good or bad, it is sure to tie us up (*Karmabandhanah* III. 9), though in different ways. The shackles of good actions are of gold, for, they bring us worldly happiness, and the shackles of bad actions, which bring us misery, are of iron. The only way to get out of the difficulty, suggested by Shri Krishna, is that it should be performed for the purpose of sacrifice to God (*Yajnârthât* III. 9), by which alone it loses its binding power. What is the meaning of sacrifice, then? Sacrifice does not mean the ceremony¹, popularly known by that name, but it means freedom from every desire except that of Self-realization, and a full belief in the fact that we are not the doers, but the mere spectators, of action. God takes charge of the actions thus offered, just as Government appropriate all unclaimed property, and in return provides the aspirant with the materials

1 Even the ceremony mentioned in the Vedas has a deep meaning. *Vide* B G IV 24 "Brahmârpanam Brahma havir *ġc*"

*Of Kâshtiñ jaisâ vaishvânara / yatneñ tyâchî sâkshâtkâra / taisâ âtmâ
agochara / yatneñ bhete muniteñ // Kâshtiñ agni manthaneñ / dehiñ âtmâ
shravana mananeñ / prâpta hoto yatna karaneñ / sâmarthya âhe toñvarî /
Shravanachî te adharârani / manana jeñ teñ uttarârani / deha kâshtiñ âtmâ
vanhî / prakata hoto // Manthana to bâ vichâra / mididhyâsa to rajju thora /
vishaya hotyâ sâkshâtkâra / âtmavanuhichâ // Jnânendriânchiñ kundeñ thora /
pancha vishaya te bavya sâra / pashu to bâ ahañikâra / yajnakartya yogyâchâ //
Udgâtâ to prâna / karmendriyeñ ritvik jâna / sadasyavritta antahkarana /
hoteñ jâna chitta, mana // Yajmñ buddhi Brahmâ chatura / vivekâchâ
mandapa thora / jnâna yajnâchâ siddhasambhâra / hoto ye riti // Svânubhuta
sundara vadhu / yajamâna vastu svatahsiddhu / yâchâ mahimâ agâdhu /
anrvâchya // Aisâ yajna ghadâvâ / mhanona yatna karâvâ / âtmâ vichâreñ
prakatâvâ / deha kâshtiñ // Jnânasâgara*

The misunderstanding of the true meaning of 'sacrifice' led to the evil practice of offering animal sacrifices, which necessitated the incarnation of Buddha, as pointed out in the Introduction.

necessary for Self realization such as purity of heart (*Antakāraṇa Śuddhi*) Love (*Bhakti*) company of Saints (*Satsaṅgati*) and others. It is however, essential that the Seeker of Knowledge does necessary work only (*Niyamaṃ kuru—III 8*) and abandons entirely optional duties prescribed by the Vedas (*Mukta saṃśaya—III 9*) or functions of other castes (*Paradharmo bhayaḥ—III 35*) or any other selfish work (*Asaktah—III 19 and 25*). Why did Prajāpati (Brahmādeva) then advise the people he created to worship the Gods (*Sahajam ityathā mogham Pitrā sa jīvati—III 10-16*)? This is a provision made for the large majority of mankind who would not work except for gain. They are therefore asked to strive for joys of heaven instead of those of earth, worldliness instead of smaller powers, great wealth instead of narrow means. The object is kept as a stimulus as long as it is wanted and the taste for objects is encouraged but is slowly curbed, restrained, brought under control by the principle of sacrifice. Now Arjuna thought that he would acquire Knowledge of the Self, and then give up work. This he is told will not do for even then he is bound to work if not for his own good (*Tasya kṛyam na vidyate—III 17*) at least for that of the people (*Lokasaṅgraham—III 25*) who follow as a rule the ways of the Wise (*Yadyadāccharati śreṣṭhah lokastadanuvartate—III 21*). To support of this point Śrī Kṛṣṇa quotes His own example (*Na Me Pārthastī kartavyam imāḥ prajāḥ—III 22-24*) and asks Arjuna to do like Him, actions without attachment (*Kuryādvalokīṣṭastathāsaktah—III 25*) and not to unsettle on any account the minds of the Ignorant by speaking to them of disinterested actions or Knowledge (*Na buddhibhedam janayet—III 26*). A Wise Man, He says, is unfettered (*Tattvavittu na sajjate—*

III 28) by action (which means nothing but the dealings of the senses with the sense-objects), because, when he enjoys pleasures or suffers pain against his wishes, in payment of his past debts, he takes care not to allow himself to be enslaved by the likes and dislikes which abide in the senses, regarding them as obstructers of the sacred Path (*Indriyasya indriyûtheshu.... paripanthinau—III 34*). This leads Arjuna to ask the question 'Who prompts him to commit sin reluctantly (*Athakena prayuktoyam nyojitah—III. 36*)?' The reply is 'Kâma (*desire*), which, making its abode in the Senses, the Mind and the Reason, and enveloping his Knowledge, deludes him (*Kâmacsha . âvritva dehinam III 38-40*'). Arjuna is, therefore, advised first to control his Senses (*Indriyânyâdan nyamyâ—III. 41*), then to acquire Knowledge of the Self, who is beyond everything (*Indriyâm parânyâhuh paratastu sah—III 42*), and lastly, to destroy Kâma, the insatiable foe of the human race (*Jahî shatrum.... duûsadam III 43*). If the senses are too powerful for one to restrain, he should pray God for help, as follows — "O Benign Friend and Prop of the poor and helpless ' I surrender myself absolutely to Thy Holy Feet. My mind is wholly engrossed with sense-objects My wife, my children and my wealth have been my only solace It is impossible for me to bear the strain any longer, and therefore, I pray most humbly for Thy Mercy. O God of Gods I, let me realize that they are all transitory and feel a disgust for them, and be attached to nothing but Thee I do not, however, at all grumble¹ to enjoy the pleasures and suffer the pain which fall to my lot, as the result

1 Cf. Prârabdhistava jêû jêû samyiyû ghadela teû sukheû ghado—*Sohurobû*.

of my actions in past life But let the fire of
 dispassion blaze in my heart so that I may
 not stick to them by yielding to the concomitant likes
 and dislikes Impress upon my mind that I am not the
 body nor the doer of actions I am totally ignorant of
 the means to cross over this ocean of grief Sinful
 wretch as I am, I never had an opportunity of enjoying
 the company of Saints much less of serving them I
 allowed myself to be wafted day and night by the
 current of lust and appetite I now bow down to Thee
 and entreat that I may immediately be saved from
 their clutches Show me the way by which I may
 secure purification of heart Teach me the different
 modes of Love and reveal to me the real aim of the
 Vedas the Shastris and the Puranas Lay open the
 door of Thy secret chambers and let me have a look at
 Thy Sweet Face After enjoying the blissful sight to
 my heart's content let me merge myself with deep Love
 into Thee Do me O Merciful Lord! this favour which
 will undoubtedly redound to Thy Glory Thus even if
 the Kama makes its appearance when the time for
 action comes like the serpent in the rope by way of
 punishment for the selfish work done in past life it will
 soon vanish without affecting the Wise Man in any
 way so long as he is not forgetful of the Self The
 watch word of this Chapter which treats of the Path of
 Action (*Karma Yoga*), is Sacrifice which alone secures
 Salvation through Knowledge of the Self which is
 principally the subject matter of the next Chapter

१ *O! Maṃ jñā purā karmaphaleṣu / hī upajātī prāmbhāchyaṁ baleṣu /
 to rajju viśamam ũ kṣanāṅka vyūṣeṣu / mukha dīkṣavijṇo talsi dīśeḥ //*
*Saratīṁ prīrabdhā bhoga / mīgutī chittachaitanya yor / tebhāṁ yathāpurāṇa
 ty chāhi yor / tat k la hoyā //* *Yathārthadīpikā.*

CHAPTER IV

(CHATURTHODHYÂYAH)



SYNOPSIS. *The Path of Action, described in the last Chapter, is an everlasting one, and has been followed by the Seekers of Knowledge from times immemorial (Yogah proktah purâtanah IV. 3) It lies in seeing inaction in action and action in inaction (Karmanyakarma yah kṛtsna karmakrit—IV 18), that is, in the sacrifice¹ of disinterested actions to the Personal God, and not in the undoing of actions, which evokes punishment. Of all the sacrifices performed on the earth, those, which relate to Knowledge, are said to be the best (Shreyân dravyamayâd-yajñâjjnânayajnah IV. 33), for, nothing is so holy as Knowledge in this world (Na hi jñânena sadrīṣham pavitrāmiha vidyate IV. 38) The qualifications necessary for acquiring it are, 1st, Full Faith (Shraddhāvān labhate jñānam IV 39) in the Scriptures and the Preceptor, 2nd, a Mind purified by Karma Yoga (Svādhyâyajñânayajñāscha yatayah IV. 28) and 3rd, Absolute Surrender to the Preceptor (Tadviddhu &c IV 34) by means of salutation (Pranīpāta), questioning (Prashna) and service (Sevā) The qualifications demanded of the Preceptor are, 1st, Thorough Knowledge of the Shastras and 2nd, Practical Knowledge of the Self, whom*

1 Of Karma Yoga to kṛti mīṣaṅga | Ishvarīṇi samarpī || Yathārtha-dīpikā

he must be able to realise not only beyond the Reason, but also in the world around (Upadeśhyanti te jñānam jñāninasattvadarśināḥ—IV 34) The knowledge to be gained by the Disciple from the Master is 1st Vyatireka (Yajñatāḍ na punarmoham evam yāsyasi Pandava—IV 35) i.e. Self-realisation by Analysis or the separation of the Self (Ātmi) from the non Self (Anātmā) or of the Spirit (Chaitanya) from Matter (Jada) and 2nd Anāya i.e. realisation as the Self or Nirguna (Yenabhrutanyasheshena drakshyasjñitmani—IV 35) as well as Saguna Brahman (Atho Mayi—IV 35) by Synthesis or union of what is set aside by Vyatireka as the non-Self or Matter. The result of this double Knowledge if the practice of Yoga is continued uninterruptedly is that it (1st) keeps the Initiate aloof (Aprīhedasi pāpebhyah santarishyasi—IV 36) from the sins of this life (Kriyamāna) (2nd) reduces to ashes (Yathaidhañsi bhasmasāt kurute tatha—IV 37) all the merit and sin of his past lives (Sauchita) and (3rd) secures Living Freedom (Jivanmukti) or Perfect Peace for him without delay (Shāntimachhirenadhigachchhati—IV 39) This is briefly the Path of Knowledge (Jnana Yoga) recommended in the Bhagavad-Gita.

O dear Shri Krishna! in Whom the cowherds and the damsels delighted who so beholds Thee Who art the loftiest and deepest for him the fetters of the heart break asunder for him all doubts are solved and his works become nothingness Thou art smallest of

the small and, none the less, Thou art great! Without a Teacher, however, there is no access to Thee, and association with Him comes, only when the wandering Soul is nearing his Salvation from bondage of the world, as declared by Muchukunda in Shri Bhâgavata (X 51-53). He who realizes Thee to be the Self, by the Grace of the Preceptor, climbs upwards, where desire is quenched and where neither sacrificial gift nor penance, but Thy Supreme Love alone, reaches Therefore, dost Thou, O Merciful Father!, advise Arjuna, in the last verse of this Chapter, to arise and worship Thee! (*Yogam âtishthottishtha Bhârata*)

The Karma Yoga or the Path of Action, treated of in Chapter III, is the means¹ suggested for initiation into the Jnâna Yoga or the Path of Knowledge, referred to at the end of that Chapter and described at length in this Fourth Chapter, after once more confirming the principles of the Karma Yoga, already enunciated. In order, however, to encourage² Arjuna to adopt, immediately and without any hesitation, the spiritual course preached by Shri Krishna up to this time, He tells him, in the beginning, that he should not consider himself to be the first to hear the everlasting Yoga, as, commencing with the Sun-God, several eminent personages in succession had been fortunate enough to know and practise it before him.

श्रीमद्भगवानुवाच इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्दिवाकवेऽब्रवीत् ॥ १ ॥

1 Of Teñcheñ kâthecheñ anusandhîna / tritiyâdhyâyañ prâdhânyeñ
bholeñ karmânushthîna / teñ jñânayogîcheñ hoyâ sâdhana / sâdhyâ purna
jñânayogu || *Ohatsadânandalahari*

2 Of Purvâdhyâyâche antaparyanta / 10 upadesha kṛitâ jñânâ Ananta /
to anîdi pramparîgata / aiseñ kalîveñ shishyîsa || *Yathârthadîpikâ*

एष पञ्चमः योगः राजर्षयो विदुः ।

सर्वलोकेभ्यः मन्ता योगो नृप ॥ २ ॥

स पञ्चमः योगः तेऽप्येवमेषोऽपि पुनः ।

मन्त्रोऽपि मे भव्या चेति श्रुत्वा ह्येतत्तमम् ॥ ३ ॥

I declared this Imperishable Yoga (Iath) to Vivasānu (the Sun God); Vivasānu communicated it to Manu; Manu told it to Ikshvāku. Thus handed down in succession the Royal Sages knew it; but by long lapse of time O Varantapa (Terror of Foes)! this Yoga (Iath) was lost to the world. This self same ancient Yoga (Iath) this Supreme Mystery has been to day declared to you by Me for you are My Lover and Friend.

The Blessed Lord means to say — O Arjuna! the Path¹ which I have pointed out to you in the past two discourses is not one to be regarded as an ordinary thing. It is a rare gift which is deathless (*avyayam*). I granted it to the Lord of Light (*imam Vivasāte yogam prokta vātam*) who gave it to his son the Manu Shradhdha Deva (*Vivastān Manu prāha*) and he to his holy son Ikshvāku (*Mānuh Ikshvāke brauit*). So passing down the line it became known to the Royal Sages (*etam purāṇpārā prāptamimam rājarshayo viduh*). Then with years as the people² became more and more

1 Cf. Taittiriya-śāstra-śāstra Vivasān Manuḥ Indar / Manuḥcha lokab'ityartham sūti Yekshvākuḥ śāstava // Ikshvākuḥ cha kathito vy'pya lokasavas hīnā / grāhī vati kīl'āyātecha pāṇanāriyanam nripa // *Nṛsyaṇīya Dharmā*

2 Cf. Alak'āli māli prajayana yorā / na / yetheñ atidigha kīleñ karuna / dv'parānti' gell' nisona / darhata jana jīle mbanoni // Ajitendriya anubhikari / kīl' f' karuni vishayā svadi' puri / krodheñ karuni jala i' abor triñ / d' bi' cha bhikāri ahampau ñ // *Ohāśad-ānandalahari*.

Jeti pr' vīyāñ kīl'āñ bi' uru / deh'chivari ādara / bahuta karuni vīsarū / ātma i'āle' i' // *Jñān shāri*

worldly, the Truth grew dim and perished (*sa kâleneha mahatâ yogo nashtah*). It befits you, therefore, O Terror of Foes!, to follow the example of these illustrious sovereigns of the Solar Race, and fight with the Kauravas after realizing the Truth. Let Knowledge and Duty go hand in hand. If you ask Me why I call the Path 'deathless (*avyayam*)', when I say that it perishes (*nashtah*), My reply is, that it does not vanish from the world altogether¹. This Path is most ancient² (*purâtanah*), that is, without beginning. It is also without end, for, when it disappears here, it returns to Me and is carefully preserved in Me, during the period of the dissolution of the Universe, and made known first to Brahmâ, at the beginning of the Universe. It is the highest mystery, for the sake of which, alone, all the Vedas have come into existence. This secret³ of all secrets (*rahasyam hyetaduttamam*), O noble and beloved Prince!, I have been pleased to reveal to you to-day, (*Mayâ te'dya yogah proktah*), simply because you are My thoughtful friend and ardent⁴ votary (*bhaktosî Me sakhâ chetî*), who knows no Being greater than Myself." Hearing

1 *Of* Prastuta hâ yoga yâ shlokiñ / agâ! Arjunâ! nâshalâ kiñ / yâ yogâche jânate vakte viveki / na disati konhi yâstava || *Yathârthadîpikâ*

2 *Of* Kiñ hâ yoga purâtana / kalpântiñ Maja mâjî hotâ jatana / Mî yogandire pâsunî uthatâñ vachana / heñchi boliloñ âdi Brahmayâsî || Heñ rahasya aiseñ parama / tuja boliloñ uttama / yâ kâraneñcha agâ nigama / pravartale sakala || *Yathârthadîpikâ*

3 *Of* From all this it follows that the universal tendency of antiquity, and of the circle which produced the Upanishads, was in the direction of keeping their contents secret from unfit persons, and that the Indian writers were practically justified in explaining the term Upanishad by 'Rahasyam', secret,—*Deussen* .

4 *Of* Tuñ premâchâ putalâ / bhaktichâ jivhâlâ / mañtryechi kalâ / Dhanurdharî || *Jñâneskvari*

Âni tuñ asashi ananya sharana, priya purna yâ lâgiñ Maja—*Ohutsadâ-nandalahari*

the words of the Master Arjuna entertains a doubt as to how all this could happen when he himself and Shri Krishna were born on one and the same day and puts Him the following question

अहं न वेद्याच—अपरं मयतो ज म परं ज म विवस्वत ।

५ अमेतद्विजानीया त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Later is Thy birth; earlier the birth of Visvān (the Sun God) How then am I to understand that It was Thou Who declared it first? '

What makes Arjuna suspect at this moment only the veracity of the statements made by Shri Krishna in Whom he is understood to have implicit Faith is a problem which requires solution. In the last verse of the preceding Chapter when Shri Krishna Himself advised Arjuna to realize the Brahman or Atmā (*the Self*) beyond the Reason (*buddheh param buddhā*) the latter thought that he was mistaken¹ in regarding up to that time Shri Krishna as Parabrahma or Paramātmā. Now Shri Krishna was not only Arjuna's friend as before but He was his Guru (*Preceptor*) also. On the spiritual path if the Disciple happens to lose Faith in the Divinity² of the Preceptor and regard Him as a man even for a time his Reason is sure to be attacked with doubts which would stop all progress until he recovers his Faith. Arjuna was in the same position. He knew that both Shri Krishna and himself were coevals (*aparam bhavato janma*) and therefore he could not make up his mind to believe that the instruction which the former might have given to the Sun God who existed even then reached

1 *Of* Jarī buddhi paratā ātmā to jneya / tevāf jneya tochi Irame
aI vara boyā / itaki'nef uIli nrechaya / jo Iotā I risbua Iaramātmi
mlanoni ॥ *Iath irthadipikā*

2 *Of* Gura narbe Sarveshvam / itakā uthatī buddhisamitā / bhavato
avidyusāgara / māga suukshaya tarāil-lā kīya vīna ॥ *Iath irthadipikā*

the ears of the Souls, who lived before He was born (*param janma Vivasvatah*). Here, Arjuna, imitating the language of the Vedas¹, uses the word Vivasvân for the kings of the Solar Race, for, he knew that it was not impossible for Shri Krishna to declare the Path to Vivasvân, who was then in existence, although he must have been much older than the Preceptor. There was, before his eyes, the example of the Sage Kapila, who imparted Knowledge of the Self to his mother Devahuti. If it be assumed that Shri Krishna declared it in a former life, Arjuna was at a loss to know how He could remember² the fact in this life (*kathametadvijâmyâm Tvamâdau proktavâmti*) Shri Krishna, therefore, clears all the doubts of His Disciple, in the following verse, by establishing His own Divinity

श्रीभगवानुवाच बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

“Many have been the renewals of My birth and of thine too, O Arjuna! I know them all, but you do not know them, O Parantapa (Terror of Foes)!”

Here, Shri Krishna wishes to impress upon the mind of Arjuna two things, 1st, that both of them have had to pass through unnumbered births (*bahuni Me vyatitâm janmân tava chârjuna*), and that in one of His births, long before the kings of the Solar Race were born and dead, He declared the Path to Vivasvân, and 2ndly, that He, being the Omniscient Lord of the

1 Of Atmâvai putra nîmâsi*Shruti*

Pitâ âpinachi putra mhanomi / spashta bohleñ Veda vachaniñ / Arjuna mhanato yâ bhâveñ karuni / kiñ suryâsî jari Tuñ heñ bolilâsi || *Yathârtha-dîpikâ*

2 Of ‘Janmântarânubhutanacha na smaryata iti’ / aiseñ bohleñ ase mahâ jûâtñ / tarî Tuja kaiseñ smarateñ Lakshmîpatî / hâ mâze chittñ sañshaya ase || *Chitsadânandalahari*

Universe knew all the past present and future (*idnyaham
ya 'n i m*), but that Arjuna having taken birth
through Ignorance for the destruction of his foes
which idea is expressed in the word *Parantapa* does not
remember any of his previous births (*na t am vettha*)
Through the Grace of the Preceptor Arjuna now
understood clearly the force of His words that Shri
Krishna was not the body of three and half cubits he
saw before him but that He was the Universal Soul
beyond the Reason Whom he had been asked to realize
He thus regained the full Faith he had lost but he
was still anxious to know why God should take several
births like the Ignorant Souls in whose case they were
unavoidable Shri Krishna therefore describes in the
following verse the manner in which He incarnates
Himself

अजोऽपि सन्नम्य मा भूतानामभ्यरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्पाम्ब्यात्ममायया ॥ ६ ॥

Although I am unborn—the Inexhaustible Self—and
although I am the Lord of all beings yet control-
ling My own Nature I take birth through My own
Detusive Power (*Shuddha Sattva*)

In the first half of the verse Shri Krishna gives His
own true Nature as described in the Vedas viz. that He
is unborn, changeless and the Master of the whole
Creation (*ajo pisannavyayātma bhūtdnamishvaro piśan*)
He is therefore necessarily free from the
fetters of action Nevertheless He says in the second
half that of His own accord He takes control of His

1 *Of* Ya bhūpura ji bhūva / samayālikā hā Devādhideva / buddhi
pallikāle j nāval to avayameva / hachī sarv tm. ātmatveñ // 1at/ irtha
lipikā?

2 *Of* Akshavat sarvasatāschā nityāb avināshitvāyāmātmā nuchchhittī
dharmetyādī Shruteh—*Brik 4.5.1*

own Nature¹, and appears to be born by means of His vehicle, the Shuddha Sattva or Vidyâ (*prakṛitim svâmadhishthâyâ sambhavâmyâtmanamâyayâ*). The Saguna Brahma or Ishvara (*Personal God*) is Nirguna Brahma (*Impersonal God*) with the Upâdhi (*Vehicle*) of Shuddha Sattva. It is on account of this Shuddha Sattva, that the Personal God is every moment conscious that He is Nirguna (*Impersonal*) Nirguna Brahma, on the other hand, lacks this consciousness owing to the absence of the vehicle of Shuddha Sattva. The three qualities of Avidyâ (*nescience*), which is the vehicle (*Upâdhi*) of all the Individual Souls (*Jivâtmas*), are, as already mentioned, the Sattva or the mind, the Rajas or the senses and the Tamas or the body. Of all the three of them, the Sattva or the mind, having the characteristic of being transparent like the looking-glass, produces a reflection of the Universal Soul, which is called Jivâtma or the Individual Soul. This Soul, through Egoism (*Ahankâra*), which is the result of Ignorance, identifies himself with the body and, considering himself to be the doer of actions, which are born of the qualities of Nature, entangles himself into the net of births and deaths. Such is not the case with Shri Krishna. His vehicle (*Upâdhi*) being Shuddha² Sattva or Perfect Knowledge, He broods

1 *Of Chidâbbhâseñkaruna Maja adhina Mâzi prakṛiti / mîyâkhyâ anantânanta shakti / svopîdhi bhutâ tiche paṇimâma jevhîn hoti / tevhâñchi bhîsati jñamâdikîpuri Maja || Chitsadânandalahari*

Taisâ amurtuchi Mî Kṛiti / pari prakṛiteñ jaiñ adhishthiñ / taiñ sâkîrapana natiñ / kîjâ yeyâ || *Jñânesvari*

Krishnamenamavehi tvam îtmînamakhlîtanîm / jagaddhitâyaso'pyatra dehivâbhîti mâyayâ / ahobhâgyamahobhâgyam nanda gopa vrijan-lasâm / janmitram paramânandam purnâ Brahma sanîtanam || *Shri Bhagavata*

2 *Of Karmabandha Maja nase mhanoni / agî! leshahi lepa nasom / îtma mâyî shuddha vidyî ti karuni / îpali murti adhishthuni*

over or pervades as it were, His own form or image (*prakṛitimadhiśthāya*) just as gold does the ornament so that the form He seems to assume has no real existence but is only a manifestation of His own real Self. The so called incarnations¹ therefore of God are evidently not made of the five principal elements (*pāñchabhūtika*), like the bodies of the Individual Souls which are forced upon them as a punishment for their actions but they are spiritual. In the next verse Shri Krishna mentions the occasion which induces Him to incarnate Himself

यदा यदा हि धर्मस्य च निर्भवति मात ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

Whenever O Bhārata (Descendant of Bharata) !
piety declines and impiety gains the upper hand
I create then Myself

janmatosi // kīṇ prakṛi / mhanijō kṛiti / te avaprakṛiti mhanijō svavarupa
murti / alai kṛiti svarna sphurti / tall pratimā adhiśthituni janmato //
Adhiśthituni / kīra / eoneñeli prakato nirvikāra / talai a kīra āni dīsoni
nirākāra / agī / prakatataṁ // Iath rthad pīti ?

I Madamo II I Bhāratakey speaks of the Avatāra as a descent of the manifested Deity into an illusive form of individuality an appearance which to men on this illusive plane is objective but is not so in sober fact.

Of Jāma karmachā Me divyam—B G II 9

Of course there are numerous manifestations of Shri Krishna, called His avatars or incarnations and some of these are non human or a combination of the human and the non human. But these are his descent or avatar in the process of either cosmic or historic evolution. The cosmic character of His incarnation or more correctly speaking descent—for that is the true English rendering of the Sanskrit term avatara—is manifest in the earlier forms of the Fish, the Tortoise and the Bear which Shri Krishna is said to have assumed. His manifestation as Arishna, or the Man Lion has also an evident cosmic meaning. But all His later manifestations, as Rama, during the Ramayana Epoch all these are distinct human manifestations. Indeed the Vaishnavas believe that the real and permanent form of Shri Krishna is the Divine Human form. His own form is the very spiritual prototype of the perfected human figure. The constituent elements of it are spiritual and not carnal. But the type is human—*The Soul of India*

After telling here that the decay of religion¹ or Bhâgavata Dharma and righteousness (*yadâ yadâhu dharmasya glânirbhavati*) and the exaltation of irreligion or materialism and wickedness (*abhyutthânamadharmasya*) cause Him, in His Infinite Mercy, to take a visible form (*tadâtmanam srijâmyaham*), Shri Krishna mentions, in the next verse, the work He does in His incarnations.

परित्राणाय सायूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

“I enter birth, age after age, for the protection of the good, for the destruction of evil-doers and for the firm establishment of piety.”

When piety is on the wane, the wicked become strong and begin to oppress the righteous. The latter being destitute of human help, have no other recourse than to remember God in their troubles. The result is, that God, Whose nature is that of the Kalpavriksha, is forced to ‘move a man with men, succouring² the good, thrusting the evil back’. When the power of the sinful ones is thus crushed (*vinâshâyacha*

1 Of “Ye Ansar, I have learnt the discourse ye hold among yourselves. When I came amongst you, you were wandering in darkness and the Lord gave you the right direction, you were suffering, He made you happy, it enmity amongst yourselves and He has filled your hearts with brotherly love and concord. Was it not so I tell me,” “Indeed, it is even as thou sayest”, was the reply “To the Lord and His Prophet belong benevolence and grace.”—*Sayad Ameerty ‘Spirit of Islam’*

Of Tarî je je lâliñ yâ dharmâchê hânî / dharma to hi parisr Dhanushya-pânî / tarî Vedavibhîta jo moksbâchê dâni / varnâshramâpani virâjatu jo // Pravritti nivritti lakshana jâna / tayâchê hânî hoye jeneñ kâlêñ karuna / âni adharmâ jo sarva dubhkhienâ bhâjana / virodhi purna dharmâchê jo // Aisâ yâ Veda viruddha adharmâchê / udbhava hotase gâ nctâchê / tevâñ tevâñ yayâ debâtâñ sâchê / srijâyâchê vilâsa dâvîñ // *Ohit-sadânandalahari*

2 Of ‘In the well-known legend of the churning of the Ocean of Milk, Vishnu favours the Devas at every crisis”

dushkritām) and the virtuous are rescued (*paritrānaya sādhanām*), He sets up firmly the paths¹ of forthcoming and return altogether neglected in the degenerated times. For this sacred work Shri Krishnā says He takes birth from age to age (*dharma-saṁsthā pānarthaya sambhavāmi yuge yuge*). None of the three items of work mentioned by the Master seemed to Arjuna to be of such a serious character as necessitated the coming of the Lord personally in human form to this world for he thought that the Creator Preserver and Destroyer of this Universe could certainly with the greatest facility accomplish² the protection of the

1 *Of* *Yodamārga rakshana teṣu dharmā saṁsthāpana—Ohitsadamanda lahari*

2 *Of* All existence is a Manifestation of God because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the Supreme being (*Parī Bhī ra*) of the Divine and the consciousness shrouded partly or wholly by ignorance of Self in the finite. The conscious embodied soul (*Dehī*) is the spark of the divine Fire and that soul in man opens out to Self knowledge as it develops out of ignorance of Self into Self being. The Divine also pours³ itself into the forms of the cosmic existence is revealed ordinarily in an efflorescence of its powers in energies and magnitudes of its knowledge love joy developed force of being (*V bhūti*) in degrees and faces of its divinity. But when the divine Consciousness and Power taking upon itself the human form and the human mode of action possesses it not only by powers and magnitudes by degrees and outward faces of itself but out of its eternal Self knowledge when the Unborn knows itself and acts in the frame of the mental being and the appearance of birth that is the height of the conditioned manifestation. It is the full and conscious descent of the God head it is the Avatāra —*Lays on the Gītā by Babu Aurobindo Ghose*

3 *Of* *Kūlyachyā saṁkalpamatreṇ / brahmandeṇ ananteṇ vichitreṇ / upayati nāshatī anī mayasutreṇ / nāchavī buddhī sarvachyā ||* Tina kameṇa tayāsa / karāvaya kaya prayas / saṁkalpamatreṇ jayasa / sukhasadhya karyeṇ hīn tishin || *Yatharthadipika*

good, the destruction of the bad and the establishment of piety by His mere Will. Shri Krishna, therefore, reveals, in the following verse, the most important cause of His incarnation or rather descent

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

"Whoever knows My Divine birth and action, in its essence, having cast off the body, is not re-born, but comes to Me, O Arjuna!"

The principal object of the Merciful Lord in incarnating Himself, is to save mankind from the cycles of births and deaths. The only remedy¹, to put an end to themiseries of the world, is the hearing and repeating of the episode of His Divine birth and action, which have been described by the Vedas and Puranas as unique and uncommon. This hearing and repetition of the names He assumes and the attributes He manifests, may be done in two ways, one of which is with Knowledge² and the other through Ignorance. In the former case, one secures nothing less than Salvation³,

1 *Of* Tutâvayâ sañsâravyathâ / aushadha nâhñcha anyathâ / Mâzyâ charitrâmrita kathâ / yâ vyatheteñ nâshiti || *Yathâarthadhyâñâ*,

Yâvina asatâñ âmika sâdhana / vahâtaseñ âna Vithobâchi || *Shri Tukârâma*

Kathâ va kirtana kalî vishe bhavasâgaraki nâva / kahe Kabira jaga taranaku nâhñ aura upâva || *Kabira*

2 *Of* Sing praises to God, Sing praises... Sing ye praises with understanding — *Psalm 47 6 and 7*

Shri Râma Jaya Râma Jaya Jaya Râma || Aiseñ nishidmñ nâma gâtâñ / prema svayenchî yeila hâtâ / nijapadñ pâvâveñ ârâma || Vishayâpâsuni sutela / kevala sañsârâsi vitela / mana heñ hoila nishkâma || Dehñchî châlaka kalâ gamela / sarvarupñ samarañgñ ramela / chitsukha parâtpara nijadhâma || *Sohrâ* mhane Shiva smarato, Vâlmika patita pâvana hoto / aiseñ sakalâñ târaka nâma ||

3 *Of* Mânñ janmakarmeñ atî divyeñ asatî / Brahmâdikâñsiñ kehñ na jâtî / parî nityamukta sachchidânandaghanamurti / tyâ Maja sarvârthñ

but in the latter even, he finds his sins¹ destroyed just as he would find reduced to ashes his cloth dropped on fire though unknowingly. With regard to His Divine birth, it is to be understood that it is not possible for Him Who is all pervading to enter the womb of His mother like the Individual Souls who are His reflections and who take birth through the fetters of action. They first enter² the body of the father and with his semen mix up in the blood of the mother, and take on limbs in the womb. As the physical body grows so does the reflection increase in size. But when God wishes to incarnate Himself He imagines³ a form of His own choice in the minds of His parents as the Yogis do during meditation. The five principal elements of

anukarana beṭ || Uveṭ jo kīṇ jīno Sabbadrūpaṭ / toṣ paṇṭeṇṇa jīnenaṭ
j 1 murti / to hā deha takuni jinnā na jati / Maṇṇeṭ pāvaṭ sarvathā ||
Ohṭrad sandalakarī

1 Cf. Na jīna ahi ye mukhā Hari tathāpi pāpeḥ hari—\ *na Siddhā*
kīṇ nenaṭṭhā māṇa / agnivaṭ pado āpaleṭ vaṇa / tari tyācheṭ hoṇa
dāṇa / p. pa aṭeṭ lathimiteṭ || *Lathārthadīpikā*

2 Cf. Indeed finding the astral life to be of greater torment the unhappy earth bound soul longs to have a flesh covering again to be reborn and flies hither and thither blindly because of the want of physical organs and some day gains this object. It enters, through the vigor (Sanskrit *virya* *virya* force, power) of a man into a woman's womb. This causes conception. No conception can take place without a disembodied spirit entering the womb. Vigor mixed with the mother's blood supplies the physical body which is mere dead matter without the vivifying astral soul. It is only when an astral soul enters it that the womb closes and conception takes place. The incoming soul then feels itself confined within its scope and cannot go out of it by its own effort or will. Into the vigor or the blood of a spiritual soul no wicked astral spirit can enter. Its pure aura repels such spirits and admits only kindred spirits seeking rebirth drawn to it by Karma and affinity—*Dharaṭi*

3 Of Yogi Māteu dhyāṇiṇā / dhyāṭi jaso kaṭpanti māṇi / tāsā
svecheṭheṭ karuṇi / murti kaṭpitoṇ māṇi ptyachyā māteṭhya || *Lathārthadīpikā*

which the physical bodies of Individual Souls are made, are also the result of His own imagination. But, as both hammers and shackles are made of iron, and yet, the former are meant to break the latter to pieces, just so, the incarnations of God are intended to release mankind from the fetters of action. Such is His Divine birth. As for the Divine action of the Personal God, it takes place without Nescience (*Avidyā*) or Egoism (*Ahankāra*). He is said by the Vedas to be without hands and feet (*Apānpāda*), and so, action is impossible for Him. Yet, He marries and has children, like other people, but this action He only shows by means of His own Delusive Power (*Mâyā*), and is in no way fettered by it. Those who, realizing¹ these modes of Divine birth and action (*janma karma cha Me divyam evam yo vetti tattvatah*), sing, hear and preach the glory of the incarnations, without being born again when they quit the flesh (*ityaktvā deham punarjanma naiti*), attain to Divinity (*Māmeti*). One² of the aphorisms of Shandilya, which bears the same meaning, is translated thus “Freedom from repeated births (is) of him, who knows (the mysteries of) births and deaths of the Lord (this follows) from Shruti.” This, Shri Krishna says, is the secret purpose of His avatāras. Those, who neglect³ their worship on the ground that

1 *Cf* Ityādī Māzyā janmaniti / alaukika divya Māzyā murti / aiseñ jñānī Māzyā avatāra kṛti / je gātī aikatī nirupiti // Te punhāñ janmā na yeti / deha tākunī Māteñchi pāvati / mukhya avatāra prayojanariti / Arjunā ! yā Māzyā // *Yathānthadipikā*

Māzeñ ajatva janmanēñ / akṛyatāchi karaneñ / avikāra jo jane / to muktu māni // *Jñāneshvari*

2 Janma karma vidashājanma shabdāt—*Part I, Chapter II 47*

3 *Cf* Tochi shabala tatpadārtha / jñāna vighraha amurta / sarva vyāpakā pari murtimanta / bhaktāñ kāraneñ // Nata nātyā dharitā / āpana yāteñ na bhule sarvathā / taise nāñ avatāra ghetāñ / na bhule svasvarupa // Saguna rupa māyika / aiseñ mānuni kāñ dekha / je na bhajati kautuka / te mudha

“ O Lord !, there are undoubtedly various means of securing purification of heart, such as the repetition of Mantras, the hearing of Vedanta, the religious penances, the disinterested performance of the necessary duties and others, but none of them is so powerful as the full-grown Faith produced by the enthusiastic hearing of Thy Divine Glory. If Thy Shuddha Sattva, O Dear !, had not made its manifestation in this world in the forms of Shri Râma and Shri Krishna, who would have acquired that practical and perfect Knowledge, which utterly dispels Ignorance ? For, it is by the singing¹ and hearing of the attributes of Thy Incarnations alone, that the Reason is purified and is able to realize the Self and become steady ” If one asks why the simple utterance of particular names² and incidents, through Faith, should

Chittashuddhis kârana / premayukta kîrti shhravana / yetha sachchhrad-dhâchi pramâna / akârana sâdhaneñ || *Ēkanâthi Bhâgavata*

Sattvam na cheddhâtaridam nijam bhaved vijnânamajânâbhidâ-pamârjanam / gunaprakâshairanumiyate Bhavân prakâshate yasya cha yena vâ gunah || *Shri Bhâgavata*

Kiñ heñ nija sattva Tuzenñ Hari / prâgata na hoya Râmakîshnâdi rupeñ jari / ajnânâ nâshaka vijnâna tari / navhe janâñiteñ j Devâ ! || Kiñ shhravana kîrtana / Tuzyâ gunâncheñ chintana / âni sattvamurticheñ bhajana / na karitâñ mana nirmala na hoya || Nirmala na hotâñ mana / navhe sâkshâtkâra anubhava jnâna / tevbâñ na nâse ajnâna / hâ vichâra mâgeñ pudheñ techi vadale || Kiñ prakâshi jo jadaguna / kalahî tayâ âtmayâchi khuna / tari sattvavrittî tanmayapana / na pâve taikachi toñvari to || Gâtâñ aikâtâñ avatâraguna / dhyâtâñ shuddhasattva murti saguna / sattvavrittî chinmayapana / pâve tevhâñ sâkshâtkâra to || *Yathârthadîpikâ*

1 Of Sâdhaneñ Mâzi mukhya bhakti / tyânta vishesheñ nâma kîrti / nâmeñ chittashuddhi chittâñ / svarupasthiti sâdhakâñ || *Ēkanâthi Bhâgavata*

2 Of Na jânatahi ye mukhâ Hari, tathâpi pâpeñ hari / smaioni mahimâ smare vadaneñ tñicha nâmeñ jari || Pravrittî vishayiñ jari asati tyâ janâñchiñ maneñ / virakta karito Hari svaguna nâma sañkirtaneñ || *Nâmasûdhâ*

They call Thee by so many names—they divide Thee as it were by them—yet, in each one of these Thy names is to be found Thy omnipotence

have the magic power of producing such a wondrous effect, the answer is no other than that because such is the Will of the Supreme Lord. There can be nothing surprising in this when even the order of a ruler on earth enables the bearer of a worthless piece of paper, called a Currency Note to fetch on demand the full value of its denomination without a demur. Shri Râma krishna Paramahansa says 'The truly devotional and spiritual practice suited for this Iron Age (*Kali Yuga*) is the constant repetition of the name of the Lord of Love.' The following instructions of Thâkur Haranâth on the subject are indeed priceless — 'No special rules regarding posture, gesture or previous sanctification need be observed in taking the Name. The Hindus, Mahomedans, Christians and others are all chanting the Name of that All Merciful Lord in their own languages and in their respective national rosaries. Hence do I say that there is no other eternal, sacred and universally approved

and Thou reachest the worshipper through any one of them! Neither is there any special time mentioned to take Thy name so long as the Soul has intense love for Thee. Thou art so easy of approach! It is my misfortune that I cannot love Thee. O Lord! — *Lord Gauranga*

God hath most excellent names: therefore call on Him by the same — *Alkoran Chapter VII*

The name of the Lord is a strong tower: righteous runneth into it, and is safe — *Prov. 18. 9*

When you glorify the Lord exalt Him as much as you can for even yet will He far exceed. — *Eccles. XLIII. 30*

In Exodus XX. 7. Thou shalt not take the name of the Lord Thy God in vain: the prohibition refers to swearing and cursing by the name of God — *Lord Gauranga*

I Sing hymns of glory to that Ahornâd beyond Whom there is none. — *Yasna XXVIII. 3*

Commentary — The text here prescribes prayers as the very means for acquiring perfect pure mindedness, which secures the unending riches of Joy — *Light of the Avesta and the Gîthas*

path than this. . There is no other remedy so potent as this, in securing final liberation To the sinner Krishna's Name is far more dear than Krishna Himself; for Krishna never approaches the sinner, but the latter is at liberty to take His Name, and taking His Name he can reach Him Name taken constantly culminates in love for Him, which in time leads to the beloved Krishna The mind runs off? Well, let it go! Let it go wherever it likes. You need not bother yourself running after it! You stay where you are and go on with the Name The mind will run away this way and that, but at last quite knocked up, it will return to you of its own accord." *Upadeshâmrta*

In the next verse, Shri Krishna tells that, by following this very course, many have come into His Essence.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

“Many, made pure by (this) practice after Self-realization, freed from desire, fear and anger, full of Me, taking refuge in Me, have come to My Estate.”

When the Self has been realized, the principal duty of the Jñânî is to know, in its essence, the Divine birth and action of the Personal God, and to practise Shravana and Kirtana (*hearing and repetition*) This is called Jñâna¹ Tapas, which makes his purified Reason steady (*putâ*). He is then free from the fetters of action (*Jivanmukta*), because desire, fear and anger depart from him (*vitârâgabhayakrodhâ*). This is the result of his

1 *Of* Agâ ! îtmâ kalalyâ jñânyâcheç / tapa thora henchî sâcheñ / kñ divyatva Mâyâ janma karmâcheñ / jânona karî shravana kirtana // Yâsa mhanâveñ jñâna tapa / yâ tapîchâ adbhuta pratîpa / kñ sakalâñ pâpâncheñ mula pâpa / anâdî vâsanâ te nâse // *Yathârthadîpikâ*

identifying himself with the whole Universe (*Vishvātma or Sarvatra Bodh*). What can such a Soul desire whom will he fear why should he get angry when he sees nothing in the world different from himself? He is fortunate enough to enjoy the eternal experience of God Himself and is therefore said to be *Manmayi* (full of Me). The means by which he attained to this state of mind is expressed by the words *Mānasaśraddhā* which signifies his entire dependence on and unalloyed faithfulness to Him in continuing the Shravan and Kirtan which he practised before Self-realization. When the Lord says that full many a Soul (*bahavo*) has by practising this Jñāna Tapas entered in His own form His Supreme Abode the Anādi Vaikuntha (*Mad*

1 (f) leua) qL tynak' bema drahahay many (bo)layl—JI Q II 25

(f) Jecba hi ha-an = guna / ditya samafori nifun / gilyi lni
nbe = alke joñ to khana / bino i = nimaavarupasthitihi || Jatairtha
dima

Some of the lovers of the Personal God following the example of the Saints Mira and Chaitanya, Tukar me and others sing His names and go to the accompaniment of a stringed instrument of music called Vin or a pair of small cymbals, which they keep striking to keep time.

It is a good thing to give thanks unto the Lord and to sing praises unto Thy name O most High 2 To show forth Thy loving kindness in the morning and Thy faithfulness every night 3 Upon an instrument of ten strings and upon the psaltery upon the harp with a lute and a lute and a lute

3 Cf. Tasmīnnananya 1 ta tvirodbhishodasaticha || 9 || Anāshrayaṁ m
 1yāgonanayata || 10 || *Vrāda Muktī Sūtras*

(Inhibition also means) close-heartedness towards Him and indifference to all that is antagonistic to Him. Single heartedness (implies) the giving up of all other supports. The devotee should on no account seek the help of other instruments than those employed in the cultivation of devotion itself—listening to talks about the Lord, singing His name and so forth.—*Sevārasāra*

४ *Of* I hi pāvale Māzyl bhāvīś / Madrapa houni Valkuntivāś //
Yatharthadinīś

5 File Introduction p 4

bhâvamâgatâh), He implies that this Bhâgavata Dharma (Path leading to the Personal God), or, as it is otherwise called, Bhakti Mârga (the Path of Love), is everlasting¹. Arjuna now thought that the Saguna Brahma was chargeable with partiality in conferring on those alone, who worshipped Him, the greatest boon that any living Soul could expect. Shri Krishna, therefore, establishes His principle of Justice and Mercy (*Sama Sadayatâ*) in the next verse, by describing one of His six² attributes 'Dharma', which means the nature of the Kalpavriksha.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

"I serve men in the way in which they serve Me. All men everywhere, O Pârtha (Son of Prithâ) !, follow in My path."

Here, Shri Krishna means to say, "O Pârtha !, having once assumed the nature of the Kalpavriksha³, I am bound to give fruits to My Lovers, in accordance with

Of Mama sâdharmyamâgatâh—B G XIV 2

And (our) bodies being (becoming) brilliant, might be fitted for the best world, may we see Thee, come near Thee, reach Thy eternal friendship
—*Khordeh Arestâ*

1 *Of* Evam divya Bhagavajjanmakarma / heñ âtmajñânâvina nakale varma / yâsa mhanâveñ Bhâgavata Dharma / kiñ jñâneñ shravana kirtana Sagunâcheñ // Hâ jñânatapa prakâra / anushthuni bahuta nara / Maja pâvale mhane Sarveshvara / bhâva kiñ anâdi hâ bhaktimârga // *Yathârthadâpilâ*

Âtmajña houni hi je bhajati Mukundâ, Tyâchâ sadâñ kariti je shravanâdi dhandâ / âtmaikya bhakti hrîdayiñ guna divya kâniñ, te siddha houni na hoti kadâpi mâni // *Brahmastuti*

2 *Vide* Introduction, p 36

3 *Of* Samasevatam surataroriva Te prasâdah sevânurupamudayo na viparyyayotra

Thy favour goes to them who serve Thee, as is the gift of the celestial tree to him who approaches it with a request, their rewards varying according to the measure of their service. There is no distinction in this treatment — *Bhâgavata*, X 726 (*Yudhishtira*).

the forms in which they worship Me I am Myself both Nirguna and Saguna Brahma just as gold and an image of gold are one and the same. But if one after acquiring Knowledge of the Self meditates on Nirguna¹ Brahma alone he has to depend for his spiritual perfection upon his own efforts as in that capacity I possess no attributes to help him. But if he worships Me as Saguna Brahma² the Lord of the Universe I can listen to his prayers and enable him to control his senses and make his Reason steady. For this very reason even the Mumukshu³ (Knowledge-seeker) is enjoined by the Vedas to surrender himself to the Personal God Who is the Master of the spiritual wealth he seeks and not to the Nirguna Brahma (Impersonal God), Who is the wealth itself. By serving men therefore as I am served (*je jathā Mām prapadyante tāñstathāiva bhajamyaham*) I am free from the charge of partiality which you seemed to be disposed to lay on Me. I assume the nature of the Kalpavriksha because all whom you can call men⁴ whatever be their mode of worshipping Me

Jala kani bhī kalpavriksha jāna / tayāsi kothēñchi viśhamatā nasona /
jāseu ichchhi tayā liguna / phala āpana tāsēñchi detu || *Ohmsad nanda*
lalari

1 *Of* Je sagunatva nalage mhanati / nirgunatvēñchi Maja bhajati / Mī
saguna Shripati eñvi uddharuñi tayāñsi ? || *Yathārthadīpikā*

2 *Of* Aglī Mī jāsi kalpataru / je bhajati kiñ hī umbī esona
uddharu / Mī pratikshanūñi tay ā Jagadguru / sadbuddhi detuñi vighnātēñ
harani || *Yathārthadīpikā*

3 *Vide* Introduction Yo Brahmānam vidadhati *je p 7*

Of Macchittā Madgata prāñ jñānadīpena bhāsvati—
B G X 0 11

4 *Of* Aisi pāhatāñ vichāra / pashapakahlyāñ samāna vibhāra / nīdrā
māthuna āhāra / pashuñsa tāsē manuṣyāñsahi || Evam bhajana Sarvesh
varāñchēñ / kariti tyāñchēñ manuṣyatva āñchēñ / mhanuñi vākya Bhagavantā
chēñ / kiñ Māryā mārgiñ vartati manuṣhya sarva || *Yathārthadīpikā*

follow in My path (*Mama vartmānuvartante manushyāḥ sarvaśah*) Do not regard all beings with a human form to be men, but only such of them as have utilized it for the purpose for which it is intended, viz., for My Worship." In this verse, Shri Krishna proves the principle of Justice he observes in the case of those who worship disinterestedly. In the next verse, He maintains His impartiality also in His dealings with those, who worship with worldly motives

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

“ Those, who desire success in actions here, worship the Lower Gods ; for, in this world of men, success from action is soon achieved.”

The Lower¹ Gods even are the bodies of the Supreme God², through which He awards their votaries the fruits of action, but those who long for the success of actions here alone, worship them (*kāṅkshantah karmanām siddhim yajanta iha devatāḥ*) This human body is the field for action. As you sow here, so do you reap³ But, as the success produced by actions done for material gain, in the names of Indra⁴, Mitra, Varuna or Agni, is

1 *Of Kāmaistaistairhrita jñānīḥ prapadyante'nyadevatāḥ / tamtam niyamamāsthāya prakṛityā niyatāḥ svayā // Yo yo yām yām tanum bhaktah shraddhayārcitumichechhati / tasya tasyāchalām shrāddbhām tāmeva vidadbāmyaham // Sa tayā shraddhayā yuktastasyārāadhanamibate / labhatecha tatah kāmān Mayaiwa vilitān hi tān // Antavattu phalam teshām tadbhavatyalpamedhasām / Devān Devayajo yānti Madbhaktā yānti Māmapī // B G VII 20-23*

2 *Of Ākāśhātpatitam toyam yathā gachechhati sāgaram sarvadeva namaskārah Keshavam pratigachechhati—Shri Bhāgavata.*

3 *Of Jaiseñ kshetriñ jeñ periḥ / teñ vāchaunī āna na niphaje // Jñāneshvari*

4 *Of Indrādi devatāñteñ je yajati / te karmajanya tatkāla pāvati / yayā manushya lokāñche thāñi sumati / phala pīvati tatkāla // Taiseñ*

obtained here in briefer space (*kshipram hi manushe loka siddhurbhavaṭi karmajā*) than that required for securing the self-control and dispassion necessary for the purification of heart those who are impatient of fruits worship the Lower Gods in preference to the God of Gods in Whose power alone lies the gift of Knowledge and Freedom In granting therefore wealth, children honour Knowledge or Freedom He simply fructifies the wishes of the Worshipper just as the echo resounds the very words of the speaker Shri Krishna thus manifesting His attributes of Justice and Mercy in awarding different fruits to different classes of worshippers now proceeds in the next verse to account for the apparent anomaly in this diverse Creation

चातुर्यं पर्य मया सृष्टं गुणवर्त्मनिमागता ।

तस्य च तारमपि मा विच्छि कर्तारमव्ययम् ॥ २३ ॥

The four fold division of castes was created by Me according to the distribution of qualities and actions; though I am its Author know Me to be actionless and inexhaustible

ja'naphala shighra n pūvati / tay'asi antahikarṇa shuddhi p hiṣe
sarvārthiṇi / mhanoni kṣadrapala siddhyārtha sakama hoti / hoti
mokaḥ rthiṇi vimukha jana // *Chitsad nandalahari*

Karmaṇi siddhi etale tenaṇi phal. Ichchhanāṇi pīmarajantu karmam ja
līna thal te te phal n abhīmāni devatāmītrane bhaji karmaphala p mi
asntuehta thīya chhe val karmasiddhi tharī te kṣipra etale jaladī thal
shale toṇi chhe pana nīshkīma jānamārge phalanī apeshā nā rīkhi
pravartarīthi je kalvāya tārana to bahu kathīna chhe ne vīṭambavāṇi
līma chhe āvāṇi karānōthi loka juda juda Devāne upāse chhe pana badhā e
Deva Mārā rupaja chhe tēti sarva Māneja bhaje chhe panā potpotanāṇi
sakama nīshkīma karmīnusīra phala pīme chhe —*De vedī*

1 *O' Nā tarī kadēyasī talavātīṇi / jalā apulachī bolu Kiriti / pralīna
houni utthi / nīmitta yōren* // *Tālā samastū yau bhajanāṇi / Mī e kṣhi
bhutu Arjunī / yetha prāṇīphale to bhavanā / apulāṇi* // *Jñāneshvārī*

*O' Gunānchya vālehamyēikarāna / sarvānche avābhāvāṇi vīshama
jāna* // *Chitsad nandalahari*

The Lord says, in the first half of the verse, that He made the Four Castes¹ (*châturvarnyam Mayâ srishtam*) of the Brahmanas, the Kshatriyas, the Vaishyas and the Shudras, according to the apportionment of the actions of the three² qualities (*guna karma vibhâgashah*) of His Mâyâ (Delusive Power). These four classes (*varna*), together with the four stages of life (*âshramas*), are said in Shrî³ Bhâgavata to have been produced from the mouth, arms, thighs and feet of the Supreme Being. The Brahmanas, in whom the quality of Sattva is predominant, stand at the head of all of them. The Kshatriyas, who possess the Sattva and the Rajas in equal proportions,

1 Cf In order to preserve the magnetism and the hereditary talent and instincts from deteriorating, the castes are divided into sub-castes according to their general proclivities and professions of livelihood. Each sub-caste must marry within its own circle and must eat food cooked by the hands of its own members. Marrying, cooking and eating within the caste helps to conserve in the individual members thereof the spiritual and mental magnetism, generated by the performances of the religious duties and ceremonies and spiritual incantations, which form the daily routine of household life enjoined by the Scriptures. Thus wisdom, talent, traits, instincts are all ingrained in and transmitted through the blood from generation to generation of each caste — *Bhârati*.

2 Of Kñ Mî jaisâ anâdi / taishî Mâm mâyâ prasiddha Vednî / tichyâ tihñ gunânchyâ karmabhediñ hoti chârî he vaina // Sattva guneñ brîhmana uttama / sattva raja mishra te kshatriya madhyama / rajoguna mâtreñ vaishya adhama / atî nicha shudra tamo guncñ // *Yathâarthadîpikâ*

Tarî sattva guna pradhâna brâhmana / tayâche sâttvikachi karma jâna / shamadama sattvapradhâna / aîka kbuna kshatriyânchi // Tarî te sattva mishrita rajapradhâna / shaurya tejâdika tausenchî karma jâna / tamo mishrita rajoguneñkaruna / vaishya nirmâna kele Pârthâ // Tayâcheñ tâdrîsha krîshyâdika / karma jâna gâ sakalika / kevala tamapradhâna shudra dekha / shushrushâ eka karma tyîncheñ // *Chitsadânandalahari*.

Brîhmana kshatriya vishâm shudrasyâpi svabhâvajam // B. G. XVIII 41-44

3 Of Mukhabâhnrupâdecbhyah purushasyâshramaih saha / chatvâro rajare varnâ gunairvîprîdyah prithak // *Bhâgavata*, XI 52 (*Chamas*)

hold the second position. Next to them are the Vaishyas who are pre-eminently Rājāska. The Shudras whose preponderating quality is the Tamis form the last class. The actions of the members of these different castes which vary according to their respective qualities bear fruits in the shape of pleasure and pain in conformity with them. It may be casually noticed here that the division rests on certain fundamental principles in Nature and is to be found all over the world as the teaching class, the protective class, the distributive class and the productive class. Such is the eternal flow of the Personal God's Delusive Power. He says therefore in the second half of the verse, that, although He is the Author of this classification of castes (*asya kartāramahi*) it must be distinctly understood that He is actionless and inexhaustible (*Udamāddhyā kartāram arjayaṁ*). It is thus impossible for Him to do anything. Who does all this then? If not He it must be His Māyā who does it. Māyā however has no existence. The question therefore is to be answered in this way. It is evident that the Soul does not speak without the tongue but the tongue also

1. Of We shall find in fact, that these fundamental divisions are by no means peculiar to Hindueism, are not only to be found in India, but that they are universal in their nature. They are visible over the whole of the countries of the world. The difference that we see between India and the other states of the West is simply this, that in the Hindu system these differences are recognised and Society is definitely organised on their basis, while in the other countries these differences are not definitely recognised and the social order is not connected with them.—*The Caste System by Mrs. Desai.*

Guno pote evaṁ śīḡṛaṁ pravarṇaṁ chhe no tethi chāra varṇaṁ śīḡṛaṁ padārtha
 prāṇi mānuṣhyo sarva deśaṁ śīḡṛaṁ ne sarva kālāṁ śīḡṛaṁ ulbbhavaṁ chhe pana
 amuka amuka vyaktiṁ te te rupe bhavāṁ śīḡṛaṁ te ten karmāṁ śīḡṛaṁ baṇe cīḡṛa
 —*Deivedī*

cannot move without him. Although the Soul is thus speechless, we are bound to recognise him as the speaker, because the senses are useless without him. He exists without the senses, but the senses cannot make their appearance without him. In the same way, when Shri Krishna wishes us to know Him as actionless, He suggests that He alone is existence, and that Mâyâ has no real existence at all. It emanates¹ from Him at the beginning of the Universe with its three qualities, and emerges in Him at its dissolution, just as the mirage proceeds from the sun at sunrise and vanishes into him at sunset. Thus, although He positively does nothing, He is to be regarded as the Author of the Creation. Having treated of His attribute of Dharma² or Justice and Mercy, in connection with the subject of His incarnations, He speaks, in the following verse, of His attribute of Vairâgya or Dispassion in connection with the subject of His Creation.

न मां कर्माणि लिपन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

“Actions do not involve Me, because I have no desire for the fruit of actions. He, who knows Me thus, is not bound by actions.”

1 *Of Mâyâ prakatâtâñ tñhi guna / gunânurupa chârhi varna / hoti evam âpana akartâ kartâ houni // Evam konaehi vishamatâ / Maja na lâge tattvatâñ / akartâ houni kartâ jarhi jâlôn // Yathârthadîpikâ*

Tarî Arjunâ vyavahâradrishti karuna / Mi yayânehâ kartâ aiseñ bhâse jâna / parî paramârthadrishti akartâ Mi nirguna / avyaya puina nirahâñkâratveñ // *Ohatsadânandalahari*

2 *Of Dayâlutveñ sâñgitle avatâra / bhajanânurupa phala deneñ hî vishamyâ parihâra / tyâ prasañgeñ srishti rachanâ prakâra / sâñgatâñ srishtivaishamyâ parihârleñ // Yathârthadîpikâ*

This work of creating, maintaining, and destroying the Universe does not roll in the least the essence of the Personal God (*na Māhākaruṇīhīṃsanti*) for He actually sees that He is actionless and that the whole phenomenon which appears is the play of the Māyā and its three qualities which arise from Him. The Individual Soul (*Jīvatmā*) is also actionless but through Egoism (*Ahīkāra*) he desires the fruit of actions and is thus tied down by them. Such is not the case with the Lord of this Universe. His desires so to speak are all³ fulfilled and there is nothing left for Him to desire (*na Me karuṇaphile sprīti*). He is therefore unchained by action. This doing of action without desire⁴ for its fruit is a reference to His attribute of Vairāgya or Dispassion. The word *Iti*⁵ (thus) used in the verse is applicable not only to this attribute but also to the attribute of Dharma or Justice and Mercy mentioned before. In serving⁷ His

I C' 9; I vāṭamaśa tūlīsa / yay s kanna mbana igalila
to Mahe nirañā k ta reñ saura / abhinava puri nibid jyaire ||
Gita ad mandala

7. /le:li/ ja:li tar ja:li /par:li/ na:li i /a:li/ sa:li /e:li/ /to:li/ gi:li // Jo prak:sa:li /li:li/ /gan:li/ /vab:li/ /re:li/ /karm:li/ /la:li/ /li:li/ // Jo:li /li:li/

Prakriti rupam hi cha acura bhiti vijanti alipta Tada atashi ru—
 Mri Sadamra 5 anla e

3 Of Erari yich r Maja karitwa nar / bhokritwa l i n hñ sarvā
sbrñ / Maja k rasapshichñ sprññ nar / ñ takññ sarññ mahanniyāñ //
Chandunandalaha i

4. $C_1 = \hat{A}_1$ in kimagaya k'i sprili.

८ of harmesi karuni karma; kafa spriti / namā n valāgya guṇa hī /
 sama va s laya va purvokta mālī / bhama guṇa sama va Bhagavatpad
 chī // 1athirtadipikā

G G/ Jai shakti n itule / ya prana-dā gūḍa varṇite jītake / jo
sine tyasa bodh na shakte / karma bandha kaḥipi // 3athurtha li, sk?

7 Cl 10 yathā Mām prapadyanto tādṛśāthaiva bhāṣāmyaham—
D Q IV 11

worshippers as they serve, He manifests His principle of Justice. In the same way, He reveals His Mercy¹, when He says that He takes birth among men, in order that they may have an opportunity of hearing and singing the glory of the charming names He assumes, and the miraculous deeds He seems to perform, during His incarnations, because, that is the only reliable means to cross the ocean of earthly miseries. The attribute of Aishvarya or Power is described in Chapter IX, and the rest of the six, noticed in the Introduction, have been referred to in the different parts of this Gītā. Whoso knows in essence these attributes of the Personal God, is not fettered by the chains of action (*iti Mām yo'bhajanāti karmabhūrṇa sa baddhyate*) nay, he himself² comes to possess the Divine attributes in this very life. The three means, pointed out by the Vedas, for dispelling Ignorance (*Avidyā*) are Action (*Karma*), Love (*Upāsana*) and Knowledge (*Jñāna*). Love stands in the middle, and is connected with both Action and Knowledge. One who seeks Emancipation is, therefore, enjoined to begin with Action, *i.e.*, to perform the necessary duties disinterestedly. Then, he is asked to proceed to Love and offer them as sacrifice³.

1 *Of* Saguna guna bhajanāṁneṁ / na ghaṭe saṁsāra sindhu tīraṇeṁ /
yā nimitta avatāra kṛāṇeṁ / heṁ kṛ pūṭva Jagadishāheṁ // *Yathārtha*
adipīḍā

2 *Of* Evam Bhagavadguna / divyatveṁ jāneta to nūpuna / jīti dehīūcha
āpana / Bhagavān shadguna bolāṁ // *Yathārthadipīḍā*.

3 *Of* Karma kīṇdāchi kadī pahū / te bhakti kīṇdāche kaditeṁ līgal /
mumukshu senā chadhū / karma kīṇdāvaruṁ bhaktikīṇdīṁ // Evam
mumukshu jana / karmakīṇdeṁ karuṁ bhajana / bhaktikīṇdīṁ pavona
Bhavabhanjana / tīhū prasaṇna kelī // Kūṁ na apitīṁ Ishvariṁ / jo
niskāmahī karma karī / teṁ toṁ bandhāchū jā pari / siddhānta jīlā
adhyāyīṁ tīariyī // Jyāsa karma samarpāna / to Ishvara Saguna / tyāchyā
gunāchū khura / nirdosha aśī kalāvi // Kūṁ Ishvara bhajanīṁ hā nischaya /

to the Personal God believing Him to be the Just and Merciful (not at all partial and cruel) Lord of this Universe and Saviour of Mankind. When this is done he secures purification of heart which enables him to grasp the instruction received from the Preceptor in Knowledge. This is the course which Shri Krishna has all along been insisting upon Arjuna to adopt. In the next verse He gives him once more the same advice which He says was followed by his forefathers too in the days gone by

एव मात्वा दत्तं कर्म पूर्यपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्पूरा पूर्यतरं तत् ॥ ११ ॥

‘ Having thus known, the men of old seeking liberation performed action; therefore do you also perform action as was done by men of old in the olden time

It is the duty of one who seeks Freedom (*Mumukshu*) to know that the Personal God is the Just and Merciful Author of the Creation although He is at the same time actionless and inexhaustible (*acam jadvā*) and to offer Him as sacrifice the necessary duties performed by him disinterestedly. This is called Bhāgavata¹ Dharma or the Path that leads to God. Men in days of yore observed it (*kṛitam karma purvairapi*) and became free from the fetters of action. The first step towards the Love of God is to know His attributes and sacrifice actions to Him. Then after acquiring practical knowledge of the Self through His Grace when one realizes,

āditiḥ asāvaḥ kṛiṇā sama sadaya / sarvathā navhe viśvama nirdaya / tochi
Ishvara ॥ *Iath rthadipikā*

1 Of men mumukshucheḥ karma / h ehi hoto Bhāgavata Dharma /
kṛiṇā sama sadaya Saguna Brāhma / jñānaḥ samarpiti Tayāsi ॥ *Iath rthadipikā*

by the Jnâna Tapas mentioned in the tenth verse of this Chapter, the Divine Birth and Action of the Personal God and identifies himself with the Universe, he is said to follow the real Bhakti¹ Yoga or Path of Love. Arjuna is, therefore, advised here to do action with the aim of securing this end (*kuru karmava tasmâttvam*), as was done by the ancients long ago (*purvaih purvataram kṛitam*) Many good people, even well versed in learning, being unaware of the fact that action, when offered to the Personal God as sacrifice, becomes inaction and loses its binding power, are perplexed on this Path of Action Shri Krishna, therefore, makes the point clear in the next three verses

किं कर्म किसकमेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

“Even learned men are confused as to what is action² and what inaction. Therefore, I will tell you (what) ‘action’ (is), by knowing which, you will be freed from evil. It is necessary to understand action, to understand prohibited action and to understand inaction ; (for) abstruse is the Path of Action. He, who sees inaction in action and action in inaction,

1 *Of* Parī pahū bhaktiḥ pāyari / heḥi kūrmeḥ Parameshvarīn / arpanē jyāsa aise parī / jānōni // Jeḥ divyatveḥ janma kama / jānauē āni viśvachī Sāguna Brahma / jnāna tapeḥ hī Bhakti Yoga uttamottama / to yā Bhakti Yogeḥ jnāna jāhyī // *Yathārthadīpikā*

2 *Of* Karmano śāstrierite rthā karie to etloj thīya ke kārmasamuha Sāmānya rite kama etale Vedokta vidhi, ane vikama etale Vedokta mūd-dha Temaja akarma etale kārī pana na karavārupi maunādi — *Dvandv*

is shrewd among men and is devoted and the doer of all actions '.

In the first of these three verses Arjuna is told that even great thinkers who have mastered the Shastras have blundered (*la ayo paitra mohitah*) with regard to the true meaning of action¹ and inaction (*lim karma lim akarmeti*) and therefore he is promised a clear explanation of what is meant by action (*tatte karma pra alshyami*) by understanding which he would be released from the evil fetters of it (*vyjñatvā mokshase shubhāt*). In the second verse we find in addition of what is called prohibited action (*vikarma*) and a remark that the end of action is inscrutable (*grahant karmāno gatih*) meaning thereby that all the three are to be included in the term action and that there is misunderstanding about every one of them (*karmāno hyapi boddhavyam akarmanascha boddhavyam*). The popular meaning² of action and inaction is doing and not doing what is prescribed in the Vedas and that of prohibited action is doing what is prohibited in them. Now, not only the performance of the optional duties mentioned in the Vedas the neglect of the necessary work and the doing of prohibited action fetter but even the unoffered disinterested actions force you to go to the world of the dead ancestors (*Karmanā pīṭilokah*). Whatever may be the difference therefore between these three kinds of

1 *Of Bhutabhāvālbha ākaro viargah karma sañjñitah—B G VIII 3*

2 *Of Jeñ jyñsa Vedavibhita teñ karma / jeñ Vellu nishodhileñ teñ karineñ vikarma / Vedavibhita na karaneñ akarma / karma mhanāveñ tihlasihi //*
Jyāñta murañka dōsha tyēñ mhanāveñ viśha / ban lhañāraka ho tinhi viśa eśha / phalaban lha karma eho // *Tatharthadīpikā*

Tat karma te : śāstravibhita / tyēñ tattva jñāveñ gē nishchita / āñi vikarma pratishē lba tyāñ en tattva / ākarma bhuta teñ tushoimpana //
Chitśādananulāhāri

action in other respects, they all agree in one particular, *viz.*, in their binding¹ power, which is the reason of their being classed together. Just as any drug that kills is poison, so, whatsoever binds is action. Its nature is said to be mysterious² (*gahanâ*), because, whether it be good or bad, it is impossible to avoid its fruit. In the third³ verse, therefore, the Blessed Lord gives the promised explanation by saying that he, who performs the necessary duties and offers them to God as sacrifice having no desire of fruit, sees inaction in action. Just as the poison, converted into medicine, loses its power of killing, so does the action, sacrificed to God, lose its binding power. This is real inaction, and not the undoing⁴ of the actions prescribed in the Vedas, for, in the latter, the Karma Yogin (follower of the Path of Action) sees action, in as much as it binds one by taking him to hell. The person who sees, in this way, inaction in action and action

1 *Of Tyāgnārthāt karmano'nyatra loko'yam karmabandhanah—B & III 9*

2 *Of Karmācheḥ gahana gati / kṛṇi phalabhoga kadbhūṇi na chakata || Yathārthadīpikā*

3 *Of Agā! karma karuṇi viluta Vedokta / jo Ishvarīṇṇī samarpito bhakta / to tyā karmācheḥ karmaphala virakta / akarma dekhe || Heṇi mukhya akarmācheṇi lakshana / dusareṇi akarma avalakshana / karma tyāgarupa / pui vashlokiṇi varṇileṇi || Tyā akarmīṇi dekhe karma / kṛṇi bandhakāsa karma mhanāveṇi heṇi varma / karma tyāgiṇi akarma adharma / narakaprada teṇi akarmahī karma yāstava || Yathārthadīpikā*

4' *Of Akarma mhanaje karmashunyatā asī laulokāṇṇi artha āhe kharā, pana shāstṛya drishtyā vichāra karitāṇi to yetheṇi julata nābhūṇi. Kāiana svastha basaneṇi mhanaje karma na karaneṇi katyekadāṇi karmacha hoteṇi, aseṇi āpalyā najaresa yeteṇi Udāharanārtha, āpalyā ābāpāṇsa koni mālahāna karita asatāṇi tyācheṇi nivārana na karitāṇi svastha basaneṇi hīṇi tatkāḷiṇi laulakadrishtyā akarma mhanaje karmashunyatva asaleṇi tari teṇi karmacha,—kimbahunā vilarma—asuna karmavipāka drishtyā tyāche ashubha parināma āpalyālā bhogāve lāgalayā kherija iṇhata nābhūṇi.—Gītārāhasya.*

Kartā sakṛā Vedokta karmāchā (Kṛtsnākarmakṛt)—*Yathārtha-dīpikā*

in inaction, is said to be an expert Karma Yogi and a doer of all necessary actions (*karmanyakarma yah pashyedakarmam cha karma yah sa buddhimanusheshu sa yuktah kritsna karmakrit*). The word 'Buddhimān' (thoughtful) suggests that he avoids prohibited action (*vikarma*). It must be borne in mind however that even prohibited action like that of Bharata in forsaking his mother Kaikeyi or that of Prahlada in forsaking his father Hiranyakashipu done for the express purpose of serving God also becomes inaction. The proper definition of *Vikarma* is therefore the one given by Shri Ekanātha² i.e. that action which engenders further action. Now the action (*karma*) which by sacrifice becomes inaction (*akarma*) is *Kriya māna* only. Heaps of *Sanchita*, however remain to be destroyed before one is released from the fetters of action altogether. This can be accomplished by the practice of Yoga after the realization of the Self. The two methods followed by the Initiates to gain this object are either the Worship of the Impersonal or that of the Personal God. In the next verse Shri Krishna speaks of the entire destruction of Karma (action) in the case of the *Nirgunopāsaka* (the Worshipper of the Impersonal God)

Nivṛttirapī muḥ sya pravṛttirupajayate—Ishta ātra Cid

Bhoreñ ghade ty / ty lge l oḡl yeti bhora || Shri Tukir ma

1 *Cf* Reverence thy parents. But how if those parents be depraved? If the Divine Law directs us to one thing and our parents to another then in this deliberation we ought to obey the best dis obeying our parents to those things only to which they recede from the Divine Laws—*The Golden Verses of Pythagoras*

We have commanded also to show kindness towards his parents but if they endeavour to prevail with thee to associate with Me that concerning which thou hast no knowledge obey them no—*Alloran Chapter XXXIX.*

2 *Cf* *karmavul karmā visheshā vadhe / vikarma ty utēñ mhananeñ ghade || Law thī Bhagavata*

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्मणि तमाहुः पंडितं बुधाः ॥ १९ ॥

“ The man, whose acts are all free from desires and (egoistic) fancies, and whose actions are burnt in the fire of Knowledge, is called a Sage by the Wise.”

The person referred to in the preceding verse, who sees inaction in action, and who is unfettered by the chains of ‘*Kriyamāna*’, is a Karma Yogin¹, but not a Jñāni. Here, we find a description of a Nirgunopāsaka Jñāni², who does not offer his actions as a sacrifice to the Personal God, but destroys his ‘*Kriyamāna*’ by the experience he possesses of being actionless, and his ‘*Sanchita*’ by the fire of Knowledge (*jñānāgni dagdha karmānam*). His acts are all (*yasya sarve samārambhāḥ*) such, as are absolutely necessary for the support of his physical body, which too are free from worldly desires and imaginings of Egoism (*kāma sañkalpa varjitāḥ*), and even done for him by³ others, because his Reason is ever concentrated in the Nirguna Brahma he has realized. The Wise call such a man a Sage (*tamāhuḥ paṇḍitam budhāḥ*). In the following verse, Shri Krishna

1 *Of* Karmañ dekhe akarma / purviñ varnīlā jyācheñ kriyamāna karma / bandhaka navhe to karma yogi parama / parī navhe jñāni //

2 *Of* Jñānīgnineñ sanchiteñ jāñ / īñ akartātmapaneñ kriyamāna kīñ / abhīkartritvāchēyā vitīñ / ovañ na karī chittāsī // Kiñ jyāche samārambha sakala / kāma sañkalpa varjita nirmala / kiñ kāmāñ āñ abhīkartritvācheñ mula / donhiñ samula nasatī jayāsī // Agatya karmāche ārambha / tyāsa mhanīñ sāmārambha—*Yathārthadīpikā*

Jeyā purushāchāñ thāññ / karmāchā tarī kbedu nāññ / parī phalīpekshā kīññ / sancharenī // Āñ heñ karma mī karīñ / athavā īdarīññ siddhi nēma / yeneñ sañkalpeñ hñ jeyācheñ mana / vitāle nī // Jñānāgnīchēñ mukheñ / jeneñ jāñññ karmēñ ashesheñ / to Brahmachī manusbyāvekheñ / olakha tuñ // *Jñāneshvari*

3 *Of* Mukhiñ pade grāsa / to gilātāññī prayāsa / nasatī īyāsa jayāsa / kāmāsañkalpāche // *Yathārthadīpikā*

speaks of the Jnānī whose spiritual experience and method of worship is the same as that of this Sage but whose lot in this world unlike his is to enjoy different sorts of pleasures

त्यक्त्वा कर्मफलसंगं नित्यवृत्ते निराश्रय ।

कर्मण्यभिप्रवृत्तोऽपि नेव किंचित् करोति स ॥ २० ॥

‘ Having renounced the fruit of action and attachment, always content relying on none though he engages in action yet he does nothing at all

He forsakes the fruit of action (*tyaktvā karmaphala*), which means here worldly pleasures because he enjoys Bliss which is the source of all happiness. He abandons attachment (*sangam*) that he is the doer of actions because he actually feels that he is actionless. He is always satisfied (*nityatṛiptah*) with his Knowledge of the Self. He realizes that he is the all pervading Soul the real substance of which all that appears is a mere shadow and therefore he depends on none (*nirāshrayah*) but everything depends on him. Although such a man's work in this life be stupendous (*karma nyabhīpravrīto pi*) through previous Karma yet as a matter of fact not a single thing does he do (*naiva kinchit karoti sah*). The case of the Jnānī who has

1 *Of* Atā akartatma yoga / bhūta bhūta vichitra bhoga / jyāsa
ghadati ty ch. pr saṅga / Shriranga bolato ya bhoktā // *1ath rthad pika*

2 *Of* Yetbei viśayasukhachī karmaphala / nī saṅga abhīkaritvādi
malā / tākuni sarva karmāni pravartatī nirmala / tūi nityatṛipta lābhīcha
nahī ki karita to // Evam nīr śhraya mhanaje ananta / jyāsa ādyanta teī
parīśhrīta / svayē sarvashraya āśhrīta / hī svarupānubhava jayacha //
Yatharthadipikā

Karmāchy thī ki karitvābhīmāsa / phala ten bho abhīlāsha jana /
ātmā akarta abhokta yī jnane ki ruat / tākuni purāsa dohātēhī // Maga
paramānanda svarupa labhen karana / sarvatra nīrākāṅksh nityatṛiptacha
to ja a / dehendriyānchī āśhrīya tākuna / advalta darshanen jana / nīr
śhraya to // *Ohltsadanandalahari*

given¹ up his house and family, is dealt with in the next verse.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

“Expecting nothing, controlling the Mind and the Reason and abandoning all belongings, he incurs no sin by performing actions merely for the sake of the body.”

The senses of the person, who is imbued with desires, wander in all directions, but this Jnâni, being free from hopes and expectations (*nirâshih*), is able to control his Mind and Reason (*yatachittâtâmâ*) and direct them to the Self. He abandons wife, children and all earthly goods (*tyakta sarva parigraha*), and works only for the maintenance of the body (*shâriram kevalam karma kurvan*), because it is unavoidable². He must have food to satisfy his hunger, water to quench his thirst, and clothing to protect him from cold. His efforts, such as those of doing brain work or manual labour or even begging alms, to procure these things, in no way generate sin (*nâpnoti kilbîsham*). The word ‘*kilbîsha*³’ (sin) stands here for

1 *Of Tyakta sarva parigraha / âni shârira mâtrâchâ nirvâha / kari jo tohi alipta nisprîha / heñ yâ pudhila shlokiñ vaimila || Yathârthadhyânlâ*

2 *Of Shârirâ karma, kadâpi panî atake tevâñ nathi, jyâ sudhi deha chhe tyâñ sudhi te dehanuñ prârabdha pana chhe, ne tethi tenâñ karma pana chhe, etale shârirâ karma kadâpi pana tyajîya nahi, tene jo tyajyâñ gane teja mudha jânavo Mâte abhimâna rahita tha prârabdha vasha shârirâ karma karatâñ kari pana bâdha nathi ulatuñ nî karavâno âgriaha mânavâmâñ pâpa chhe —Divedî*

3 *Of Pâpa punya miloni / karma sanchita kriyamâna doni / donhîteñ pâpeñchi mhanoni / Vedântiñ Brahmasutriñ prasiddhi aisi ||*

Brahmasutra—‘*Tîdadhigame uttaiapurvârghayorashleshavinâshau*’

Sutrântha—*Jîlâ isatâñ Brahmanubhava / pudheñ jo pâpâchâ sambhava / tyâchâ navhe lepa lesa karî / îni nâsha purvilyâ pâpâchâ || Pudhilyâ kriyamânâchâ navhe lepa / îni nâse mîgula sanchita pâpa / dvividha karmîñ dvividha pratâpa / suchavilâ jnânâchâ || Yathârthadhyânlâ*

merit as well as sin for, the *Kriyamāna* and *Sanchita* which the *Jñāni* destroys include both of them. When Arjuna heard this he entertained a doubt as to whether or not a *Jñāni* who was burdened with a family was polluted by the actions he performed in support of it. Shri Krishna tells him in the next verse that he too is pure and undefiled.

यद्यच्चाश्रममनुष्ठेयं वृत्तार्तितो विमत्सरः ।

समं सिद्धायसिद्धौ च हृत्वापि न निवध्यते ॥२२॥

Satisfied with whatever he gets unsought free from the pairs of opposites without malice the same in success and failure, though acting, he is not bound.

The *Jñāni* spoken of here has a family which may require lots of things but he is content with what he obtains without asking or desiring (*yadrichchhā labha santushtah*). He is free from the pairs (*dvandvātatah*) of pleasure and pain gain and loss honour and dishonour as well as from the feeling of envy (*vimatsarah*) on seeing the prosperity of others because he realizes¹ nothing but himself in everything. When he begins to do anything he says to himself that he will have only what he is destined to get and is therefore not at all overjoyed with good or disheartened with bad fortune (*samāh siddhayaśiddhaucha*) but is always pleased with the enjoyment of his own Eternal Bliss. Why will such a Soul be fettered by the bond of deeds (*kritvapi*

I libhishā shabdēñ dharmādharmaphala prāpti / jlyetēñ kārīriti aiseñ
mhanijē ॥ 1 anyahī safalratana aso detā / mhanonī pī pa aiseñ tenhī libhishā
bhuta ॥ *Citśad nandatalāra*

1 *O* Hēñ āo vishvēñ pañ / jē yā āpanapēñ valichuni nāhñ / karma
teñ kavana kai / budhī teyateñ ॥ Īñi hñ matāru jetha upajē / teñ nurechī
teyā dajēñ / to nirmatāru kālī mhanijē / bolavari ॥ *Jnaneshvari*

na nibaddhyate)¹ So far, Shri Krishna has been talking of Jnânîs, whose object of worship is only Nirguna Brahma or the Impersonal God. A question, therefore, arises whether the action of a Jnânî, who worships the Saguna Brahma or the Personal God, will bind him. The reply given, in the next verse, is that, he being a Jnânî¹ Bhakta, his actions are destroyed with the greatest ease

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

“All the acts of one, whose attachment is gone, whose Soul is liberated, whose Reason is established in Knowledge, and whose actions are performed for the sake of the Personal God, pass purely into ash and smoke.”

His attachment to the body is dead (*gatasangasya*). He never feels, even in his dream, that he does anything. He enjoys Living-Freedom (*muktasya*). His Reason has become steady² (*jnânâvasthita chetasaḥ*). He does Shravana-Kîrtana, maintains his body and instructs the Ignorant, for the purpose of offering all his work as sacrifice³ to Yajna, i. e., Vishnu or the Personal God (*Yajnyâcharataḥ karma*). Here lies the difference between him and the Worshipers of the Nirguna Brahma, mentioned in the preceding four verses, for, the followers of both the methods possess a Knowledge of the Impersonal God, but the Nirgunopâsakas forsake the Personal God after realizing the Self and manage to secure Per-

1 Of Teshâm jnânî mtyayukta ekâ bhaktarvishishyate—B G VII 17

2 Of Gatasanga mukta kîñ jyêchî jnânîñ / buddhi thîrâlî asî to mha-
nom / varnitîñ sucharî kîñ tyâ pâsum / nishshesha galâlêñ ahmpana //
Evam bhaktî îñ sharîrâ yîtrî / paropadeshîdikâ karmamâtra / arpiyâ
Yajnanîmakâ Kamalanetrî / ichare jo // *Yathârthadipikâ*

3 Of Yathakoshi Mâdarpanam—B G IX 27

fection by their own efforts alone. Shri Krishna will, therefore tell Arjuna in Chapter 1 All that they have to encounter is a considerable difficulty. In comparing their course with the spiritual path of the Bhaktas it is most high and easy on account of the help they receive from the Blessed Saviour But why should one who has already become perfect (Shri Krishna) hear and aim at the glory of the Personal God? Shukadeva answers the query by saying that, although his own knowledge of the Impersonal God was perfect, yet he was so charmed by the Lila (Amusement) of the Personal God that he made a special study of the Bhagavata at the feet of his father Vyasa. There is however another more important reason for the pious work which the Jnani Bhaktas do. Owing to the nature of the Lalpasiksha assumed by God, the Worshipper of Nirguna Brahma must obtain Nirguna Salvation (Nirgunya Mukti) in which state on account of the absence of the Shuddha Sattva which merges in the Brahma at the time of the death of their physical bodies they lose their joy of the Self along with the miseries of birth and death. The Worshipper of Saguna Brahma who on the same principle secures after quitting the li

Saguna¹ Salvation (*Vaikunthavāsa* or residence in the *Eternal Abode of Vishnu*), retain, on the other hand, their Shuddha Sattva, which enables them to enjoy both Freedom (*Mukti*) and Love of God (*Bhakti*). This is the main object of the acts of devotion performed by them even after they have reached Perfection. There is no wonder, then, in the fact mentioned in the verse, that one and all of their actions are destroyed admirably (*pracihyate*) The word ' *hiyate* ' would have been sufficient to express the idea of simple destruction, but the two prefixes ' *pra* ' (*prakarshena*) and ' *vi* ' (*visheshena*) are added to bring the force² that, by the help of the Personal God, their task becomes easy, and they secure the Love of God, which is sweeter than even the Freedom they enjoy. In the next verse, Shri Krishna describes their mode of working for Yajna or the Personal God, and mentions distinctly the fruit they obtain

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नेौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

" When the sacrifice is Brahma, the ghee and grain are Brahma, the fire is Brahma and by Brahma the offering is poured, to none but Brahma shall he go, who realizes in his acts Brahma alone."

The principal aim of the Bhakta, in doing action at all, is to sacrifice it to the Personal God. This attitude of sacrifice (*uparam*), which is a mere wave of delusion,

merges in the ocean of Brahma and becomes Brahma itself. The sacrificial offerings (*havah*) and fire (*agnau*) which represent¹ the several instruments necessary for action as well as the doer of the sacrifice appear to him as Brahma (*Brahmanū hutam*) just as ornaments, pots and a piece of cloth appear to be gold, clay and thread respectively. This is simple enough to understand for the effect is nothing but the cause as may be seen from the example of the flame itself which issues out of fire and vanishes into it again. Even during the period of its existence it presents itself in the form of fire and through fire only. Thus one who realizes² Brahma in action (*Brahma karma samādhiṇ*) goes to the Personal³ God alone as his goal (*Brahmanā tena gantavyam*). For the Shruti⁴ says that when the aspirant has acquired a

1 Cf. *Adhishthānam tath kartā... ānāchamanam—H O V V V J*

2 Cf. *Kāśīyāneṣu puṣṭi karuṇī śaśvate jī / śīleṣu mundeḥa māle phedī
dīpī // Udaleḥ nīlānuṣṭi tati svarupachī Tureṣi / tetheṣi Dori māreṣi k / y
veṣhe // Candhīleṣi a gundha puṣṭi pāchī parimāṇa / tetheṣi mī turbaḥa
līya v hā // Vīhuṣi dakṣiṇī pari śī tu Nīriyāna / anṇa Parabrahma
duṣeṣi nīlīṣi // Cītoṣi to oṣṭikā tīlī nīdeḥvara / nīchīvayā thīra n hīlī
kōbeṣi // Māladīlī Tufīcha rīmba a alabātā / tetheṣi mīlī Anantā kāya
rīhuṣi // Tātī mṇane Hārī aṇa beu Tureṣi noma / dhupa dīpa Rīma
Kṛīṣṇa Hārī //*

Samādhiḥ mṇanījo Brahma jñāna / karmīṣi Brahmachī dekhe jñ nirvāṇa //
Chhāṇḍogya nandahārī

3 Cf. *Brahmaiva tena gantavyam mṇanool / Sagu nā Brahma suchavani /
aiseu nirguna prāptīkaruni / bhajātīlī pāvalēṣi mṇane Brahma saguna //*
1 aṭhārī ad pīka

4 Cf. *Shruti — Yadi pashyanpashyato rukmavarnam kart. rumisham
purusham Brahmayonin / tadā vidvān puṇya p po vidhaya niranjanah
paramam a myamupaiti divyam // Vidvān mṇanījo jñānavanta /
pashyan mṇa nīje pīḥanīr atyanta / vyatireka anvaya donhī yā
shabdīḥta / Brahmajñānānubhava Shruti bole // Pashyan shabden
dekhanī / vishva Brahma pīḥe jo shīhanī / aśī puruṣa pīḥe sagunī /
rukmavarnasa nīseṣi Shruti bole // Rukma mṇanījo suvarṇa / artha
kū savarṇī sarīkīlī jyāśhī varṇa / kartā īsha puruṣa saguna / tyāsa to jñānī
pīḥe jñ dekhanī tattvataḥ // Jevāṣi aśī dhyanīṣi / Saguna īaramātma dekhe*

practical Knowledge of the 'Self' (*Vyatiṛeka*), and when he sees the Self in the whole Universe (*Anvaya*) and meditates on the Saguna Brahma, he, after destroying all his Karma in the shape of merit and sin, assumes a body of Shuddha Sattva, similar to that of the Personal God, and enjoys His Eternal Bliss in His Supreme Abode, the Anâdi Vaikuntha. The offering of Karma to the Personal God, after Self-realization, is also recommended in the 6th verse¹ of Chapter XII. After describing here the Jnâni Bhakta's mode of sacrifice, Shri Krishna proceeds, in the next verse, to give us an idea of the ways followed by the Karma Yogins and the Nirgunopâsakas

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

"Some Yogis offer up sacrifice to the Gods, while others pour sacrifice by means of sacrifice in the fire of Brahma."

The followers of the Path of Action perform sacrifices² (*apare yajnam yoginah paryupâsate*) in the name of

jnâni / tevhâñi parama sâmya tyicheñcha pâve mhanoni / Shruti bole //
'Sâmya' 'divya' âni 'parama' / mhanije jaiseñ sâkâna Saguna Brahma /
hoya hâhi tyâsama / 'parama' âni 'divya' // Tvâsama mhanije tyâ
sârikheñ shanra / chaturbhuja shañikha chakra pitâmbara / parama mhanije
jaisâ Ishvarâchâ âlârâ / akhandânandânubhava sattvâchâ //
'Divya' mhanaje alaukika / jo deha navhe panchabhautika / aiseñ 'divya' 'parama'
'sâmya' to upâsaka / pâve samipa Parameshvarâchyâ //
'Upa' mhanije samipa sâmpya / sâmya samatveñ nusateñ sârupya / evancha sâlokyahi
prâpya / jnâniyâñsa dhyâneñ sagunâchyâ // *Yathârthadîpikâ*

1 Of "Ye tu sarvâni karmâni.. Mâmdhyâyanta upâsate"

2 Of Âtâñi अपरा ते कर्मयोगी जाना / ते देवा यज्ञा करितति सम्पुर्णा /
दावा म्हाजा देवा इन्द्रादि अग्नि वरुणा / त्यांचेहि यज्ञा तो दावा यज्ञा //
Aise yâ karma yogehi chitta shuddhi/jâhyâ phalarupa yajna kariti trishuddhi /
grihasthâ parisa अपरा ते यति सुबुद्धि / ते ज्ञानाविद्धि असै करति //
Chitsadânandalahari.

Indra and the other Gods (*da amē a*) for the purification of heart with the belief¹ that the worship is either equivalent to or tends to culminate in, the worship of Brahma but without evidently realizing like the Jñāni Bhāktas that every one of them is Brahma pure and simple. After acquiring Knowledge if they become the Worshippers of Nirguna Brahma they imagine² Brahma itself to be fire and throw into it all their acts in the form of offerings following their usual Vedic mode of sacrifice (*Brahmāgnāṁ āpare yajnam yajnenai opajuhvati*). In the next verse Shri Krishna mentions the sacrificial means of acquiring self control by which alone an Initiate (*Siddhika*) or a person who has realized the Self and works for Perfection is able to do such a sacrifice (*Yajna*)

श्रोत्रादीनां द्रियाण्यन्य मयमाग्निषु जुहति ।

शब्दादीनि यवानन्य ऋतिमाग्निषु जुहति ॥ २६ ॥

Others pour the senses such as hearing and so forth into the fires of restraint; others pour the sense objects like sound and the rest into the fires of the senses

The senses such as hearing and others (*shrotrādīn indriyāni*), are always anxious to have their respective objects and it is the firm resolve of secular or worldly Reason to help the senses in procuring them. The mind then under the patronage of Reason is engaged in contemplating various ways and means for the purpose. The Reason however that (*anyē*) has by *purvasaṁskaras* (inherent tendencies of past life) or by the reading of

1 *Of Akāśh. t patitam toyam yathā greebhhati sagaram / sarvadeva namaskārah keshavam prati greebhhati // Śhruti*

2 *Of Te Brahmacchī kevala / n nī bhavīti kīṁ vṛtti sakala / haviśhya rūpeṇ jalati mahanantī anala / Brahmacchī bhavīti // Pari yama nīyamādi sampanna / tyāgacchī to yajna hoyā nīlīpanna / mahanantī aluṇḍīvi parichehhu na / yama nīyama sampatti ādhi // Yathārthadīpikā,*

the Shastras or by the company of Saints, understood the baneful effects of enjoying sense-objects, controls the mind. This puts a stop to the hankering of the senses after the sense-objects. The senses seem to us to exist, because we see them thinking of the objects of the senses. If they do not do this, there is no mark to show us their existence. What becomes of them, then? They are burnt in the fires of restraint (*sañyamâgñishu juhvati*). This entire giving up of the sense-objects includes both Yama (forbearance) and Niyama (religious observances), and is possible for only the Jnânî¹, who lives on the leaves and fruits of trees that drop in the jungle. Others (*anye*) there are, who lead a decent family life, and do not allow their lamp of dispassion to be extinguished by the wind of likes and dislikes, which always accompany the enjoyment of the sense-objects in the case of the ordinary worldly people. These Sâdhakas (imperfect Yogis) regard their senses to be fire and pour into them (*indriyâgñishu juhvati*) the necessary offerings of sound and other objects of the senses (*shabdâdîn vishayân*), without entertaining any desire for further enjoyments or aversion for further sufferings. This, they are able to do, because they never feel that they really enjoy pleasure or suffer pain. In the next verse, Shri Krishna describes the one and the same result², which both the classes of Initiates achieve by their different practices.

सर्वणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

1 *Of. Sarvasaṅgaparityāgi / te he sāṅgītale yogi / je vishayendriya sañyogi / homa bhāviti te eka anya // Yathārthadīpikā*

2 *Of. Aise upāya ādhiñ / tevhāñ sādhe Brahmasamādhi / to Brahmasamādhi yajnarupeñ bodhi / Shri Krishna ātāñ yā shloṭ-ñ // Yathārthadīpikā.*

" Some again pour all the functions of the senses and the functions of the life-breaths into the Knowledge-kindled fire of Yoga, in which the Pure Reason is repressed

When the Nirgunopâsaka Jñinis by means of the sacrifices mentioned in the preceding verse secure Perfection their Pure Reason or Shuddha Sattva which is as it were the soul of the senses and the life-breaths merges in the Self. The senses then naturally forget the sense-objects and the life-breaths their activities. *Ātmasanyama*¹ is a state in which the Pure Reason of the Perfect Man remembers nothing but the Self. It is called 'Yogi' by Pâtanjali which he defines as *Vritti nirodha* meaning thereby the inhibition of the functions of the mind. This Yoga known also by the names of '*Nirikalpa* or '*Nirvishesha* or '*Asamprajnata Samādhi* Unmani and '*Shuddha Turya*' is the fire in which the Nirgunopâsaka Siddhas (*apare*) sacrifice (*yogâgnau juhvati*) all the operations of the senses (*sarvanindriya karmāni*) as well as those of the life-breaths (*prana karmāni cha*). It is said to be '*jñanadipite*' (Knowledge-kindled) because it is kindled by Sattva which is the power of Knowledge. In the next verse Shri Krishna speaks of a few more sacrifices

1 Of Chitta atm varupavina / nuthavi avilamli techiav tma khuna /
yasa mhanati alpuna / chitta sañyamā mhanoni || Yācha sañyamālgū /
Yora mhanati Patanjaliyogi / kiñ raja tama vritti vijora / yoga chitta
chaitanyachi || Iicchi avastha unmani / jñana Brahmanchi jñen mhanoni /
he hi shuddha turya sajjanin / icchāni avastha || Yath rthadipi ?

Yayā asamprajnata samādhi / ātmasañyamayora mhanati tyasi /
Brahmatmyaikeya śikshatkar : sarvasubhi / ase tejori shi dāid pyamauna ||
Ātmasad anandalahari

~ Of Kin to ātmasañyamayoragni / jñanadipita mhanoni / jñana
mhanaje jñanashakti sattveñ karami / dipita mhanaje prakashita ||
Yatharthadipi

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

“ Others make a sacrifice of Wealth, a sacrifice of Meditation, a sacrifice of Yoga and a sacrifice of Knowledge by a study of the Vedas, men of steady devotion and of rigid vows.”

Here, four kinds of sacrifices are mentioned. The first is ‘*Dravya¹ Yajnah*’, which means charity in the shape of wealth. The second, ‘*Tapo Yajnah*’, though commonly understood to be equivalent to the performance of austerities and penances, truly means Meditation². It is by this Tapa of Meditation that Bhrigu realized the Eternal Bliss, through the Grace of his father and spiritual guide Varuna. The third, ‘*Yoga Yajnah*’, is the ‘*Hatha³ Yoga*’, the highest aim of which is to carry the life-breaths through a vein called Sushumnâ⁴ to the Brahmarandhra (an aperture in the crown of the head, through which the Soul is supposed to escape). When the Yogî has achieved this, he is able to put off death for a certain⁵ period only, for, everything in this world

1 *Of Yetheñ dravya yajna shabdeñ karunî / suchavî dravya dîna yajna mhanonî || Yathârthadîpikâ*

2 *Of Tapa ñlochana mhanîje viehâra—Yathârthadîpikâ*

3 *Of Prastutîñ varnitâñ yajna / itara dravyâdî yajnahî ajna / jaise karitî mhanî Krishna sarvajna / taise yogayajnahî hatayogî || Yathârthadîpikâ*

4 *Of On the right side spreads the Pingalâ Nâdî (i e , from the sole of the right foot right up to the top of the head where the Sahasrâra exists) It is called Devajîna or the vehicle of the Devas On the left side stretches forth the Idî (i e , from the sole of the left foot upto the Sahasrâra at the top of the head) It is called Pitrijîna or the vehicle of the Pitris Sushumnâ is a fine nerve that passes between the Idî and Pingalâ It takes its origin from the Sahasrâra and growing gradually finer, descends through the canal of the spinal column (Meru-danda) From this Sushumnâ all the Jnâna Nîdis (sensory nerves) take their birth —Laherî*

5 *Of Shatam chukanehî hridayasya nâdyastîsâm murchhînamabhinibh-srutikâ / tayordhvanîyânamritatrimetî trividha gatyâ kramena bhavanti || Shrutî.*

being perishable, he too has one day somehow or other to yield to death. He obtains Salvation, if he has also acquired knowledge of the Self and become perfect otherwise he has to take birth again like other Ignorant Souls. The Shruti¹ therefore says that he crosses death through the knowledge of the non Self (*Avidyā*) which means *Hatha Yoga*, and attains to Immortality and Bliss through the Knowledge of the Self (*Vidyā*). The last but not the least is the *Sādhya Jñāna Yajna* which means the sacrifice of the theoretical knowledge (*gnanam*) of the meaning of the Vedas (*Sādhya Jñāna*) acquired by the study of various commentaries under the guidance of qualified masters. But to understand Vedānti² that is the true meaning of the Vedas one must have Sannyāsa³ that is he must renounce all works with desire. It is therefore that those who perform this *Sādhya Jñāna* sacrifice are called '*Yatayā saṁśritatratāḥ* (zealous workers of firm resolution). For although they have not yet realized

1 *Shruti*—*Anyā āhuvaidyaṁ anyā īruvaidyaṁ / īī shuśrūṣa dhīr nām yo nāstadvichakṣuṣhīre // Vidyānchāvi jñānchā yastadvedobhavam hi sah / avidyavā mṛtyum tīrtvī vidyayā mṛitamāśnute //*

2 *Of* *Ātmiya* *avādyā jñāna yajna / mhanjje* *Vedārtha jñānase* *ahīstrajna / avādyā Veda tyānchārtha abhijna / Veda bhāṣyeyi p'batī //* *Yathā rthadhipikā*

3 *Of* *Mukhya Veda chārtha / to Veda utachī yathārtha //* *Yathā rthadhipikā*

4 *Of* *Sannyāsa shravanam kuryāt—Shruti.*

kīṁ nām karmāṇi nīlām a nyānam kavayo viduḥ—B G XVIII 2

5 *Of* *Jarī māna mokṣhīya Mīm āhṛitya yātanti yo—B G VII 20 /*

Evam avādyā jñāna jñānchā yajna / te yati asceḥ bolo abhijna / Jarī navhātī ātmajna / shravanā karitī tadartha // *To yati saṁśritavrate kīṁ hareṣi tikṣhā jñānchā vrata / mhanjje* *je suvrata / na chalatī vratāpṣuṇi //* *Yathā rthadhipikā*

the Self, they earnestly endeavour to be able to do so by the regular and uninterrupted hearing (*Shravanam*) of Vedanta, which is the only philosophy consistent¹ with all the three divisions of the Vedas, *viz*, Action (*Karma*), Knowledge (*Jñāna*) and Love (*Bhakti*). Now, the '*Prânâyāma Yajna*', which is performed by some for the purpose of restraining the mind, is described in the next verse.

अपाने जुह्वति प्राणं प्राणोऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

"Some pour the upward life=breath into the downward life=breath and the downward life=breath into the upward life=breath, and restraining the motions of the upward and downward life=breaths, devote themselves to the control of the life-breaths."

The outgoing of life-breaths is called '*Prāna*' and their incoming '*Apāna*'. When one closes the left nostril and suppresses forcibly the outgoing life-breath by means of the right nostril, he is said to have poured '*Prāna*' into '*Apāna*' (*apāne juhvati prānam*). This process is called '*Puraka*' in the Yoga Shastra. The next step is the '*Kumbhaka*', which means shutting up the life-breaths in a place called '*Mulādhāra*', by closing both the nostrils and checking the flow of '*Prāna*' as well as '*Apāna*' (*prānāpāna gati ruddhvā*). Lastly comes the '*Rechaka*', in which the Yogi has to close the right nostril and to allow the confined '*Prāna*' to pass away through the left-nostril (*prāne'pānam*). As this is known as the '*Prânâyāma*²' sacrifice, those who devote

1 Cf. Kāṇḍatrāya sammata / teñichī shāstra Vedānta / svādhyāya jñāna nischita teñichī mhanāveñi || *Yathārthadīpikā*

2 Cf. Puraka karṭāñi khunte prānagati / rechaka karṭāñi khunte

themselves wholly to it believing that it alone will enable them to control the mind are called '*prāṇāyāma parayanāḥ*'. Besides *Prāna* and *Apāna* there are three other life breaths viz '*Vjāna*' which shows itself when one has to carry a heavy weight or do some action which requires effort '*Udana*' which leaves the body at the time of death and '*Samana*' which conveys the juice of the food we take to all the parts of the body. Now, in the next verse *Shri Krishna* mentions the sacrifice of those who observe regularity in their food and passes a general remark on all those who perform a sacrifice.

अपरे नियताहारा नृणां त्राणेषु ब्रह्मति ।

सर्वेऽप्येते यज्ञप्रदो यज्ञक्षपितकल्मसाः ॥ ३० ॥

Others retrenching food pour the life breaths in the life breaths. All of these are knowers of sacrifice and have their sins destroyed by sacrifice.

ap naṭati / kumbhaka karitā kṣantati doḥluchi gati / tayanto mhanati
prāṇāyāmapara // *Ohitad nandalahari*

Kiñ v yu pidaneñ puraka / tadantata to nirodhan : kumbhaka /
nirodhiñ sodaneu to rechaka / purakapudheu rechaka ghadeni // Heñ
prāṇayama laṣhana / bañi eka yajna mhanē Nārāyaṇa / to prāṇāy ma
pariyana / jo prāṇāyāmañi kariti bahu ase // *Yatharthadipikā*

Prāṇayamanāñ traṇa anga chhe. Jo urdhvavātimana v yu to pr na
adhogatimana to apāna shariraṇ. vāyuni gati adha karavi to apānamāñ
prāṇane homav rūpa puraka chhe. Â eka anga. Shariraṇ. v yuni gati
urdhva karavi to apānane prāṇam ñ homavarupa rechaka chhe. Â bijuñ
anga chhe. Ubhayane bandha padī dal andaraṇ vāyune andaraja rokavo to
kumbhaka. Â trijuñ anga chhe — *Driceñ*

1. Of Âtmiñ yu kherija vyāna udana vā sarāna ase tina vāyu shillaka
r bile. Paikūñ vyāna h prāna va apāna yanchi sandhusthanti r bhuṇa
dhanashya odhanen ozeñ uchalanen ityadi dama chhe. tana kintī ardhavata
shvāsa anvarana jonachun karmen jevhañ karaviñ lagatata terhañ vyakta
hoto (Chh. I 35) Udana mhanaje marana samayīñ mḥbhuṇa janata

The body of those, who take limited food (*niyatā-hārāh*), loses its natural strength and, consequently, the life-breaths become feeble. The Yogis are thus able to control their senses easily. They are, therefore, said to pour their senses¹ into the life-breaths (*prānān prāneshu juhvati*). After describing, so far, all the different kinds of sacrifices, Shri Krishna says, in the latter half of this verse, that all those, who are conversant with them, efface thereby their sins (*sarve'pyete yajnavido yajnakshapita kalmashah*). In the next verse, he praises them again and finds fault with those only, who do not make any sacrifice at all.

यज्ञशिष्टाश्रुतभुजो यांति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

“Those, who eat the immortal food left of such sacrifice, go to the Eternal Brahma. This world is not for those who perform no sacrifice, whence, then, the next ?, O best of the Kurus !”

Those, who feed on the immortal remains of sacrifices (*yajnashtishtaṁ itabhujo*) performed disinterestedly and offered to the Personal God, secure purification² of heart, which enables them to realize the Self. Even those, who make sacrifices with worldly desires, when they get disgusted of them, are ultimately tempted to do actions disinterestedly to acquire, in due course, the

(Prashna 3 7) va samāna mhanrje annarasa sharirāṁta sarva bhūkāmī
ekasārakhā poñchavinārī vāyu (Prashna 3 5) — *Gītārahasya*

1 Of Te prānī prāna homiti / prāna saṁskṛiteṣu indriyāṁsah mhanati /
dusṛiyā prāna shabdeṣu Shripati / vāyurupa prānachu suchavi || Evam
indriyeṣu kshinatvā jāti / prānāṁ mājū te homiti / je niyata kariti / alpa
āhāra || *Yathārthadīpikā*.

2 Of Je sarvahi chittashuddhidvārā jāna prāpta / jñāneṣu Brahma
sanātana sarvathā pāvata / phala heṣu thora aṣati Brāhmabhuta / jāna nischita
mahāmata || *Chitsadānandalahari*.

knowledge of the Eternal Brahma and secure immortality (*yinti Brahma sanitanam*) It is only those who make no sacrifice (*ayajnya*) that are blamed by the Blessed Lord because they have to suffer pain and misery both in this¹ world and in the next (*nham loka stu kuto nyah*) For how can you expect one who is not able to work out a simple sum to solve a difficult problem? If a rich man therefore does not perform the sacrifice of wealth but hoards it or a poor man that of some Japa or Tapa but idles away his time in useless gossip they are both treated with contempt by everybody here on earth and they have after death necessarily much less chance of getting any happiness whatever In the Mahābhārata the Muni Vyasa has also condemned² the conduct of such persons in very strong language In the next two verses Shri Krishna says that of the sacrifices he has described some relate to Action and others to knowledge of which the latter are superior to the former

एतन्मृषाया यत्तद्वितता ब्रह्मणो मुखे ।

कर्मनान्विद्धि तान्सर्वानेयमात्मा विमोक्ष्यसे ॥ ३२ ॥

येया द्रव्यमया च वा मानसः परतपः ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाचरेते ॥ ३३ ॥

“ Thus many kinds of sacrifice are laid out at the mouth of Brahma (Vedas); know them all to be

1 *Of To ayajna purusha sarvathā / nindijetasa loḍhā samasthā / loka nindya to m llohi jiti asthā / jina sarvathā sarvaparakṛdī //* Tetha vishishtha siddhanti jo kiu siddhyabhuta / to kalinchi paraloka nayasi prāpta / Turuvañ shilā tañ uthama bahuta / mahanauni gubyārtha sūgatasaṁ // *Chitsādinanda lahari*

Fyāu ahika hi eka dhada nāhu / maga paratrika sūghijalla kaḍ // *Jaineshtari*

Of Drāverāpsu praveshtavyau lantho baddhva dridhām shilām / dhanavantamādītam daridrañchūtāpasvīnam—Mahābhārata

born of action, and thus knowing, you will be released. The sacrifice of Knowledge, O Parantapa (Terror of Foes) !, is superior to the sacrifice of any objects, for, all actions in their entirety, O Pârtha (Son of Prithâ) !, culminate in Knowledge "

The Vedas¹ thus describe manifold sacrifices (*evam bahuvīdhā yajnā vitatā Brahmano mukhe*), but it must be known distinctly that they all proceed from action (*karmajānviddhi tām sarvām*), whether it be performed by means of the body, speech or mind, and not from the Self, who is actionless. Those who realize this, gain Freedom (*evam jñātvā vimokshyase*) The sacrifice of Knowledge (*jñāna yajnah*), therefore, like the one described in the 24th or 27th verse, is better² than any of the object-sacrifices (*shreyān dravyamayād yajnat*), because it sets us free from the cycles of births and deaths by destroying actions of every kind (*sarvam karmākṣhīlam jñāne parisamāpyate*) Here, ' *sarvam*³ *karma* ' refers to

1 *Of* Pari yathokta bahuprakāra yajna jñāna / sarva vaidikāni sbreyah
sādhana / Vedamukheṣu vistrīta avagata purna / jñāna he khuna mūdhāreṣu //
Tayāni sarvāṇi yajniṣṭeṣu jñāna / kīyavākmīnāsiṣu pīsunā mīmāṇa / pari
te nābhātī itmajā purna / jñāne khuna asi jo kṛi // Ātmā to mi nirvyāpāra
udīśina / karma titukeṣu dehendriyāṇcheṣu jñāna / aiseṣu jñāne to moksha
nirvāna / pāve purna Sayasāchi // *Chitsādānanda'ahara*

Aise bahutāni pariṇānaga / je sūgūhātale kṛi yāga / te vistāraṇi Vedeṣu
chāṅg / mīrānitāle bhāti // Pari teneṣu vistāreṣu kṛi karāveṣu / he karmasiddha
jñāneṣu / etuleṣu Parinabandhu svabhāveṣu / pīvāla nī // *Jñāneshvari*

Ā baddhi yajno Brahma etale Veda tene mukhethi etale te dvāyā vistāra
paryā chhe — *Drutēdī*

2 *Of* Te dravya yāga kṛi hoti / pari jñāna yajniḥ sari na pāriti /
jevi tīrāteja sampatī / dinakateṣu // Jetha pravṛitti pūṅgula jñi /
tarkāchi drishṭi gehi / jeneṣu indriyeṣu visarāhū / viśvāyasaṅgu // Manācheṣu
manapana g kṛi / jetha bolācheṣu bolaneṣu theleṣu / jeyamayi sūpādāleṣu /
jeyā dise // Jetha vairāgyāchi pīṅgu phite / vākechī hi soṇa tute / jē
na pātāni sūbhājeṣu bhāte / āpanāni peṣu // *Jñāneshvari*

3 *Of* Sarva karmā brāhmaṇa / akṣhīla karma śāntatī jñāna / mahānī
Arjuna sūbhāvi saṅg na / dvāvīdhā karmeṣu // *Yathārthaupadī*

Kriyamāna' and *akhlam* to Sanchita Prārabdha' of course continues till the death of the physical body. As it is not possible however to perform the sacrifice of Knowledge without realizing the Self through the Grace of the Sadguru¹ (Preceptor) Shri Krishna mentions in the next verse for the information of Arjuna and all the Mumukshus the qualifications of the Master along with the way in which the Disciple has to surrender himself to Him for securing the aims of Knowledge.

तद्विद्धि प्रणिपातेन परिश्रमेन सेवया ।

उपदेक्ष्यति ते ज्ञानं ज्ञानिनस्तत्पदशिः ॥ ३४ ॥

' Learn that by falling prostrate by questioning and by service The Men of Knowledge, who see the essence of things will teach Knowledge to you

Here the Blessed Lord emphatically asserts in conformity with the Shruti *Acharyav an purusho veda* that the only way for the Disciple to acquire Knowledge (*tadviddhi*) is to surrender himself absolutely to the mercy of the Sadguru or Preceptor with a full belief that He is his Saviour. This idea of surrender is expressed by the great Master of the West Jesus Christ in the words 'Sell all that thou hast and follow me'. On this point Shankaracharya says 'Do not think. What is the need for a Master since one by himself can attain a Knowledge of the Self by avoiding

1 *Of Mantrahi detila je shikavitila nātaka Lavya kal kusari / tcha guru pari Sadguru vaficbum shushyapanachi urechi uri // Siddhanta Sar:*

2 *Of The soul can only receive impulses from another soul and from nothing else. We may study books all our lives, we may become very intellectual but in the end we find that we have not developed at all spiritually. It is not true that a high order of intellectual development goes hand in hand with a proportionate development of the spiritual side in man. In studying books we are sometimes deluded into thinking that thereby we are being*

optional and prohibited rites and by purifying the mind through the performance of prescribed rites" Knowledge (of Self) cannot result from rites alone without the Master that is the Ocean of Mercy, for, it is established by the Vedas that only he who has a Master can know." Nay, even Nānak, the Founder of Sikhism, who bases the authority and source of his Faith, not in the Shrutis and the Smritis, but in the heart of man, its intuitions and longings, openly acknowledges the necessity of a Preceptor for the purpose of realizing God, in such sentences as the following. 'He can be reached by only those, who wait on the Guru for help' 'By the Guru's teaching the light becometh manifest' 'Says Nānak, when the Guru showed me God, no one seemed to me to die or to be born' 'There are no virtues, O Nānak!', in the man who is without a Guru.' The indispensable need of a

spiritually helped, but, if we analyse the effect of the study of books on ourselves, we shall find that, at the utmost, it is only our intellect that has derived profit from such studies, but not our inner spirit. This insufficiency of books to quicken spiritual growth is the reason why although almost every one of us can *speak* most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse *must* come from another soul. That soul from which this impulse comes is called the Guru, the teacher, and the soul to which this impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were, to another, and in the second place, the object to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed, and when both these conditions are fulfilled, a wonderful growth of religion takes place. 'The speaker of religion must be wonderful, so shall the hearer be' and when both of these are really wonderful, extraordinary, then alone will splendid spiritual growth come and not otherwise—*Swāmi Vivekānanda*

Na Guroradhikam na Guroradhikam / Shrivashāsanatah Shiva
shāsanatah || *Shiva Gitā*

Teacher is also discernible in yasna L where it is said: (Lord) 'How and at whose hands shall my Soul expect succour? O Worshipful Mazda Ahurā tell me Thou, Who art the protector (saviour) of my best (lover self) besides Thyself righteousness and purity of mind? Who is known to be for me? The first of the three ways of surrendering suggested in this verse is *Pr nsp r'*, which means a salutation or bow made

4 ala Luptat a7 raria gal na p p p a l ram l b ram : o
 total ar pl C pur ly lah fl l deplidat

[illegible]

Tal nora Ma'ir e

bărburii / războiului / murarii n-aveau loc în țară / până la
darul primarilor / paravanul nu e cel ef / din Al III genera.

Sauja k'vaster na tumb' kuc' k'olista tash'a buef' // na a' v'e/
(Sumak) v'ina to n'at'ale'gati m'lanani'ko' Al'cela r'iti Si'roti // } na a'
I'j'at'o

Jarlan waka ra muiholga a si e / ten si parolaha / nima h i a leu /
pari staru ja na pra ha si la h bi k e si / fu ru ho tu e hani // Nam an zha
h a m i

Tinl' lola ju nlnru na jhalo / taya Devar y al kont na bo // agñā
tuorall' bva to elogilaw / Curuvha to kurvalla // rā dīo // / madda de mi

Sad-vatav i caṇṇi kaṭṭiṭṭi nija vaṇ' i lliḥa naliḥa / mhanunṭi javeḍ
 Sad-vatav ka pāyilū / alarana iḥilūḥi bhar' ti eḥi // *Vaṇyana Vahir ja*

Sat ru anugrahavina | harila to la jina sarvathl | atanell / C ori kanta
pankaj i mar alil | jinuni sarva thalpalanell || V r pa . s

1 Light of the Avesta and the Gullas
- Cf Ura 1 shirai irity manai vira 1 ta hi jiribhyim
kar bhy m j nully 1 para moht. Sga uchya //

Tatvijnā n rāgam bhāvīśvarameva abhīśīdāt kāmātpānib—Śīrṣī
Tannāid Gurur prapadyeta śhīn sah śhīrya uttamam—Śī 1 Jh ga ita

Pranip ta hi etale namaskārādī || arthāt kīyika arpanatī; | ari
prashnatī e aī ya kavalā ba shauka aradhīganī anushīlīnatī arthāt
vācīka arpana hi ano e v tbi arth. mīnasīka sarvasārpanatī tenīja
| rama bhaktī ane parama shraddhīthī — *Drivedī*

with the eight parts of the body (*Stikhanā*), by falling prostrate at the Feet of the Sadguru. When the Disciple, whose Reason has been purified by the sacrifice he has made of disinterested action to the Personal God, and who is thus very anxious to know the Self, lies down almost unconscious before the Preceptor, He raises him up with kind looks and words of assurance, but does not reveal the Truth until a direct request is made to Him to that effect. The second way pointed out, therefore, is the question² (*prashna*), which the Disciple has to put to the Master. It is this — "Tell me, O Merciful Lord¹, Who am I? Whence have I come? Whither shall I have to go after death? Who has fettered me, and how? By what means shall I be released? Be pleased to impart to me the Knowledge of the Self, to enable me to destroy my bonds and enjoy Thy Eternal Bliss in this very life. It is my earnest desire to make use of Thy Holy Feet as a ship to cross over this ocean of grief, and I am prepared to pay any

penalty that Thou mayest deem necessary to inflict on me for that favour. Even after asking questions in this manner if the Disciple is not very diligent in serving the Master he is considered to be an unfit candidate for his indifference to service shows his want of eagerness to acquire knowledge. Service (sewa) is therefore the third way recommended in the verse for Self-realisation. The Disciple must be ready to do with joy any—even the meanest—kind of service for the Master without the least idleness or grumbling. However high may be the position of the Disciple in this world compared with that of the Master he must be ever willing to serve Him with all his heart and soul even in the presence of friends and relatives. Shri Chāñḍīkar himself has given us a description of how the true Disciple serves his Guru and we have not the slightest doubt that he himself had acted up to his own ideal —

With his heart full of devotion he (the true disciple) chants day in and day out the name of his Guru. When the Guru is absent he will always be like the unfledged bird waiting for its mother thinking of him. In the company of his Guru he forgets everything else forgets that he has a body of his own which

1 Of Paserayld rblav pl f a Mavi Ikblu matlu—Savi JIag rata
1 10-1

Sarī karīṣa śāra / nīcā vāśeṣa tat; ara / valbhava nsonhi vāśaśara /
 vāśeṣa śāra nīcā tat nīcā yā || *Patharthadīptik?*

Jo kīṁ Apalī t̥horipana / pāyīśāhī t̥ gh̥ tona / aṅgā zālī vahīna /
 Sadgurupadīśhi // Jo kīṁ Apulī laṭhika / solonī tyāchī samparka /
 Svī-turuchī sevaka / nīkata vartī jīhālī // Soyaro dhīyaro vyāhī / Is̥t.
 mitra jīvayī / I t̥ona usatān kī t̥ kīṁ / sevī karitān na t̥ijo // *Ja nārīgara*

hastarati hastarati malyavat yah saumam tyajati yo mahānubhavam
 sevase nirmamo bhavati—*10th Bhakti Sutra of Varada*

² Taken from the sketch of Shri Hanūtha's Life by G. A. Natesan & Co.

fast, food and drink, rest and requires, occasionally at the family, father and mother, sleep, more, he forgets his wife and child. He will plunge himself in the river of nectar of his Guru's worshippers of his desire-yielding milk of service from the dust his Guru treads, and the cow—Guru. He envies the, for he knows that his Guru very air which he breathes than even father or mother, is his ideal, greater by far than in this world." When the greater than everything else. Disciple's keenness of desire Master is satisfied with them, he gives him the desired instruction to realize the Self, he gives him the desired instruction in Knowledge (*upadekshyase*), "is to be given of the explanation", says Deus, constantly recurring in the striking feature, which is refuses to impart any instruction to a pupil who approaches him, until by persistence in his endeavour he has proved his worthiness to receive the instruction. The best known instance of this kind is Nachiketas in the Katha Upanishad, to whom the God of Death vouchsafes the desired instruction on the nature of the Soul and its attempts to divert him from his wish. Thus, in the first half of the verse, we find the three necessary qualifications for discipleship. In the second half, are mentioned the two most important qualifications of the Master (*Sadguru*), viz.,

Shrī Bhāṣya Brahmanyupashamāśrayam—*Shrī*

1 *Gf* Shābde parecha nishnāt

Bhāgavata Brahmanandēṁ sadāṁ dullatā / śhishya

Shabde jñānēṁ pīraṅgatā / jo imanta sruṇu Mīzeṁ || *Ekānātha*

prabodhānī samrutha / to murt

Bhāgavata toḥm Guru sarvajña / śhīstā nasonihī

Evam anubhavi ānī śhāstrījña / hrutvāsi || *Yathānāthadīpī*

śhāstrārāhāyibhījña / toḥm yogya Gvīhīje gīmschita || *Ohitsadānandalaharī*

Shāstra jña ānī tattvavit / Guru

perfection in both the theory and practice of Knowledge (*upadekshyanti e jnānam jñānaḥ istatvadarśināḥ*) This idea is expressed by the words *Shrotriyam Brahmanishthamiti*¹ in the Shruti. Those who know the theory only (*Śīlstrajñā*) are able to save neither themselves nor others. Those who have practical knowledge of the Self but who have not studied the Shastras can save themselves but not others for they would not be able to solve the difficulties of their Disciples. Therefore both the Shruti and the Bhagavad Gītā say that those who have a thorough knowledge of the Shastras and who see the essence (*Brahma or Chaitanyam*) in everything are alone fit to occupy the Master's seat. A faithful Disciple however who has realized the Self and who is fortunate enough to enjoy the company of the Master for a pretty long time imbibes the spirit of the Shastras and thus without actually studying them qualifies himself to become a Master. One distinguishing mark of the Master given in the *Paramārthadīpikā*² is that when you look at His Face your heart thrills with joy and the moment you touch His Feet the worries and functions of the mind are all of a sudden at a stand still and you enjoy perfect tranquillity for the time being. The *Muktikopaniṣad* says 'Persons desirous of Emancipation having developed the four means of Salvation should with presents in their hands approach a Guru full of Faith of good family proficient in Vedas Scripture-loving of good qualities straightforward intent upon the welfare of all beings and an ocean of

1 Cf. *Tyāgi-konḍa-anubhava-mātra / Konḍa-anubhavaḥ śīlstrajñā / Guror-va-chi-konḍi-netra / prāpta-lokaḥ // Sat-arthadīpikā*

2 Cf. *Jay-chaḍḍa-dekṣatāṁ mukha / chaḍḍa-ānanda-vāte dṛṣṭva / beḍḍa-āṁśā / nija-mukhya / chāṁśā-śaṭ-varuṇa- // J-yāchi-lā-ātāṁ-charana / śhānta-bodhi-tapa-jāna / kṛṇā-ekasrā-kalpamā / da-śha-hoti-mandachya //*

compassion.” In the next verse, Shri Krishna describes the nature of the Knowledge the Disciple receives from the Master, which shows the marvellous power of the Sadguru's Grace.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

“ Having known which, O Pândava (Son of Pandu) !, you will not again fall thus into delusion, and by means of which, you will see all beings without exception in yourself and, then, in Me.

Here¹, in the first half of the verse, is given a description of ‘ *Vyatireka* ’ or Analytic Knowledge and, in the second half, that of ‘ *Anvaya* ’ or Synthetic Knowledge, which are the two forms of the Brahmagvidyâ (Knowledge of Brahma) corresponding to the two forms of Avidyâ (nescience) known as ‘ *Âvarana* ’ and ‘ *Vikshepa* ’. The not-knowing of the Self is called ‘ *Âvarana* ’, and the belief, that our bodies and everything else we see in the world are realities, is called ‘ *Vikshepa* ’. The former is destroyed when, by *Vyatireka* (*analysis*), the Disciple realizes the Self who is beyond the Reason, and the latter, when, by *Anvaya* (*synthesis*), he sees the one Self in many². But, it is essential that he should have a thorough

1 *Of* Etâvadeva jñâsyam tattva jñâsanâ'tmanah / anvaya vyatirekâbhyâm yah syât sarvatra sarvadâ || *Chatuhshloka Bhâgarata*

Shlokaçhyâ purvârdhni vyatireka / uttarârdhni kñi aneka / aikyeñ pabâneñ heñ kautuka anvaya jñânâcheñ || Dehâvegaleñ svasvarupa / kalaneñ heñ vyatirekarupa / dehâdi vishvâsa avidyâvikshepa / nâse anvaya jñâneñ karum || *Yathârthadipikâ*

Heñ jada aiseñ jânum nuâlâ houni pâhatâñ / vyatirekeñ chidachidgranthi sute tattvatâ || Sakala sachchidânandu hâ ho anvayâchâ bodhu / to jñânâ Shvarâmâchâ paripurnânandu ||

2 And vice versa *Of* Yastusarvâni bhutâni âtmanyevânupashyati śc'—*Shruti* and ‘ Sarvabhutatisthamâtmânam śc' —B. G. VI 29.

Knowledge of Vyatireka before he can understand the Anvaya, for unless one is thoroughly acquainted with clay or gold how can he understand that in earthen pot or a gold ornament is nothing but clay or gold itself? Arjuna is therefore told that the Vyatireka Knowledge which he would acquire first would prevent him from falling again into the same delusion under which he was then labouring (*gyanāt īna punarmoham e am yasyasi*) i.e. that he was the son of Pandu that Bhishma and others were his relatives that he was going to kill them and that they would be killed. For just as a gold smith finds out and eliminates the particles of gold lying hidden in ores and stones so also he would attain to the Self by the application of the fires of discrimination (of the Self from the non-Self) and analysis. He would thus realize that the Self is separate from the body, that he is actionless and that he is a mere spectator of what passes around him. This is the force of the epithet *Pandita* in the verse. Then Arjuna is told that, afterwards when he learns Anvaya¹ he would see all the elements and all the bodies composed of the elements without exception in the Self or the Nirguna Brahma (*Yena bhutanasya shena drakshyasyatmani*). The meaning is that he would realize that just as a piece of cloth is but the arrangement of the one thread multiplying itself so too the world of forms is but the appearance in Time and Space of the One Self multiplying itself. Lastly he is told

1 (*Chidātma vedediv Guruvata jād ā sarva bhāvanā / Guror ehi
sīmā Hari kṛtā vatyēhi charanī || O aramagurumanjari*)

From sooty ita śāśāka / Mīlā dīdīchya dīdhīvarī parashāśāka / Kīu
śhimpīta rūpenā śāśī bhūteṣā charachara / Arjunā dīdīkṣā ātmayāśīta ||
Yatī rīdā pīkī

that he would see everything in Shri Krishna Himself or the Supreme Brahman (*Atma Manu*). Who is the Lord of the Universe, etc., he will be one with Him, because He too sees the Universe in Himself. The Disciple, thus, experiences the essential unity of the Supreme and Individual Soul and the whole Universe, through the Grace of the Master. Under these circumstances, who can imagine the influence of His power? The Ignorant regard Him as man, but those, who sit under themselves to Him, revere Him as Saguna Brahman (Personal God), for, they actually feel the effect of His words, which burn Ignorance to ash, cut a under the ties of action, break the very jaws of death and make Eternal Brahman of a mortal Disciple! Now, if any one were to ask here, 'Why, then, is the Master unable to create a Universe, like the Personal God?', the reply is, 'if one branch of a tree bends down with fruit and another bears only a few, can you, on that account, call them branches of different trees?' The Wise Lover (*Arant*

Bhakti) is therefore one with God when he sees the whole Universe in himself as waves in the ocean. In the next two verses Shri Krishna tells Arjuna that when he acquires such knowledge he would not only be aloof from the sin which he is afraid he would incur by killing Bhishma and others but he would also be able to destroy completely all the burden of merit and sin of his past lives lying hidden in his Reason.

अग्निं यः पितृपापेभ्यः सर्वेभ्यः पापदृष्टम ।
 सर्वं पापदुर्मेव यः शुचिः स त्रिष्यसि ॥ ३६ ॥
 यथैवाग्निं ममिहोऽग्निमन्ममात्तु त्वेऽनु ।
 भानाग्निं सर्वमाणि भन्ममात्तु ते तथा ॥ ३७ ॥

Even if you are the most sinful of all sinners, you will safely cross over (the sea of) all your transgression by the ship of Knowledge alone. As a well kindled fire reduces fuel to ashes, O Arjuna, so does the fire of Knowledge reduce all actions to ashes.

The similes used here show that the first verse refers to Kriyamāna and the second to Sanchita. Just as a man sitting in a boat sees water all around him but it dare not touch any part of his body, so too one who does all sorts of actions even the worst imaginable (*apī chedasi papebhyah sarvabhyah pāpakritamāh*) and sees by the light of his knowledge that he is actionless has nothing to fear from them because they are thus powerless to generate any

1. *U kriyamānaś cā nanyo lepaḥ | anī jālo sanchita pāpa / īyānta kriyamāna lepa navi | heṣi rūpa / ādhiṣṭī bolato yā abhoktī || Jari thora p. pi hoat / tari bure rītī / pīpībhī tarat / goṣṭī bolatī āle / kriyamāna suchavī |*
 Irfahant : || Āthi Arjunā | b | taraneṣ kīti / are | kotījanmeṣ sanchiteṣ
 jalatī / mhanantī mhanato sanchitē | l | tī / vī abhoktē || *Yathā irtha H. L.*

Kriyamâna (*sarvam vrijanam santarishyasi*) for him. The word '*vrijanam*¹' literally means 'sin', but here it conveys the idea of 'merit' also, for, both have to be destroyed in order to be free from re-births. It may be mentioned here, that a Jnâni has to cross over the ocean of sin by means of the ship of Knowledge² only (*jnâna plavenaiva*), and not by any of the penances prescribed in the Shastras for the Ignorant. If he troubles himself with them, there is danger of his losing the Knowledge he has already acquired and identifying himself again with the body. The most important result of Knowledge, however, is to do away with 'Sanchita', which consists of the merit and sin of millions of past lives, as even a Mumukshu or Seeker of Knowledge makes himself free from Kriyamâna, by offering disinterested actions as sacrifice to the Personal God. As the kindled flame feeds on fuel, dry as well as wet, till it sinks to ashes (*yathaidhânsi samiddho'gmr bhasmasât kurute*), so does the fire of Knowledge reduce every act, righteous or sinful, to ashes³ (*jnânâgniḥ sarva karmâni bhasmasât kurute tathâ*). Prârabdha⁴, however, must be consumed by enjoyment only (*Prârabdha karmanâm bhogâdeva kshayah*). The

1 *Of* Vrijana shabdeṇ dharmâdharmaupa karma / saṁsâra phala detase adharma / mumukshâṁsi pâpa taiseṇ punya heṇ varma / saṁsâra shrama de mhanom || *Ohṭsadânanâdalahari*

2 *Of* Jnâniyâṁsi anya upâya / te jânâve apâya / to pâpa samudia tarom jâya / jnâneṇchi || *Yathârthadîpikâ*

3 *Of*. Bhidyate hrîdaya granthi chehidyante sarva saṁshayâh / kshiyante châsya karmâni tasmîn drishte parâvare || *Shruti*.

4 *Of* Aijunâ taisâ hâ jnânâgni jâna / Guruvâkyeṇ prajvalalâ purna / karî pâpapunyâtmaka karmâcheṇ dahana / vegaleṇ karuna prârabdhî karma || Anârabdheṇ karmeṇ jeṇ asati / teṇ jnânodayeṇchi sarva nâshati / kriyamâna sambandhâteṇ na pâvati / prârabdha bhogiti bâdhitânuvrittyâ || Jnânotpâdaka jeṇ prârabdhî ase / teṇ deha pade toṇ varṭtatase / dehântiṇ teṇ hi nâshatase /

Vedas have prescribed different penances for different kinds of sins but none of them except knowledge is able to dispel the Ignorance of man which is said to be the most heinous² of all the sins that he can commit. In the next verse therefore Shri Kṛṣṇa tells that knowledge is the holiest and easiest of all things in this world.

तदि माने । ५८ । अपि नमिषु विधते ।

तत्स्यय योगमाभिद्ध ३। ऐनात्मनि विदुनि ॥ ३८ ॥

Indeed, there is nothing holy like Knowledge in this world; he himself is Knowledge and when perfected in Yoga he finds it in time (impressed) in the Reason.

Of all the means of purification given in the Shrutis and Smritis none is so holy as Knowledge (*nahj jñānena sadrisham prapannam idy it*) because they serve only to destroy the branches and not the root of the tree of sin. Just as an elephant who is washed clean in the waters of a river gets his whole body besmeared again with dust before leaving the banks so also does the pilgrim who washes his sins by visiting holy shrines and bathing in sacred rivers make preparations for com-

Suratī lī aīa bōa a // Tasya tīvat va chīraṇ vīvaṇṇa vīmokṣayetha
 sampāsyē // Chhīnī c lī ? // Ānī adhikāri jī kīā avatī / to jñāna
 zālīvāī adhikāra pāvāī | Vadebha Surya Cī andrādī | rabhīrī | prīrabdhā
 aīa īalī lī aīa vī aīhī // Chhīnī māndalāhārī

I Gaṅgā pavitra pari | p pa m' trīkṣeṇē | sūkṣhṇā / anī punya sivarṇa
 śrāddhāḥ kari | dridha aṅgānta || Gaṅgā kṛiyam līnē na t || ānī sanchitē
 na || līl / pāpa m' trūḥḥ kari lōlī | ekicṣa janma-cṣyā || Iath irthadipikā

Ag'i yachēi thōrapana tē || jina | karmopāsanē | pāpa karmēi mīshatī
purna | parī tyachēi nā nīrasavo sjanīna | pāpīcharana māgutei kari ||
O'itsad kandalahari

" Cf. Kim tena na kritam pāpam charendamāpahārinā / yo nyathā
 kantamatmīnam anyathā pratipadyate || Dehātunabuddhijun pāpam na
 tadgorulla kotibhili.

mitting further sins even before returning home. The reason is plain enough. The sins of this life have gone, but the sins of past lives and the tendencies to do evil still remain intact. Besides, penances have not only no power to destroy merit, but they even add to it, and make the bonds of actions more fast and firm. Such is not the case with Knowledge. It is the crown¹ of holiness, for, when it is once acquired and perfected by constant study and dispassion, it burns to ashes, not only the branches of the trees of sin and merit, but also their very root, and releases the Disciple from the cycles of births and deaths. One would think, therefore, that it must be a very difficult task to secure the Knowledge, which produces such wonderful results. But it is not so. It is the simplest² thing possible. Just as a king, who feels in his dream-consciousness that he has been deposed and is therefore anxious to get back the crown and the sceptre, finds himself, without any efforts, to be nothing short of the king when he is awake, so too, does the Mumukshu find himself to be Knowledge itself (*tatsvayam*³), without having to go to distant places in search of it, when he realizes the Self. Thus, after acquiring practical Knowledge of the Self, when, in time (*kâlena*), the Disciple attains to the high-

1 Cf (1) Pudutîñ jñânâcheni pâdeñ / pavitra na dîse //

(2) Jaisi amritâchi chavî nivadje / tari amritâchi sârikhi mhanje /
taseñ jñâna heñ upamije / jñâneñsiñcha // *Jñâneshtari*

Nâhiñ nâhiñ nâhiñ / jñânâ sârikheñ pavitra kâñhiñ / sañsâraduhkhasantî
pravâhiñ / târuñ na ase yâ sârikheñ // *Yathârthadîpikâ*

2 Cf Pavitrâñ sarvâñhunî pavitra / âñi sulabha tari atî vichitra / kñi
duri nase anumâtra / jo jâne to svayeñchi teñ jñâna // *Yathârthadîpikâ*

3 Cf Kothomyâñ kâñhiñ nalage ânâveñ / nalage kothēñ jâveñ
tarâvayî // *Shri Tulârâma*

‘Tatsvayam’ mhanomî / Shri Krishna yâ vachanîñ / hâ artha bole
kñi jñîni / svayeñchi teñ jñâna // *Yathârthadîpikâ*

est Perfection in Yoga (*yogasamsiddhi*) either by constantly meditating on the Nirguna Brahma he has realized in his purified mind (*Nirikalpa Yoga*) or by seeing the essence (*Brahma*) in the world outside (*Saikalpa Yoga*) he forgets entirely the past tendencies of identifying himself with the body and sees the knowledge impressed in the Reason (*atmani indri*) which is then said to be steady. The knower (*Jrîd*) the knowledge (*Jrîman*) and the Object to be known (*Jrîyam*) all the three become one. Arjuna now was at a loss to know why many did not go in for knowledge when it was such an important thing and at the same time so easy to acquire. Shri Krishna therefore mentions in the next verse the requisite condition which alone makes one eligible for it.

यः श्रद्धावन्ने ज्ञानं तत्तु स यमनं द्विष ॥

यत्तु ८ यः परा शान्तिमिच्छेत्प्राप्नुयति ॥ ३९ ॥

He who is full of Faith obtains Knowledge; he, who, obtaining Knowledge devotes himself to it and has his senses well restrained attains ere long to the Highest Peace.

The Seekers of Knowledge (*Jyâdhu*) have first to receive theoretical instruction in the Shâstras (*Paroksha shra ana*) from the Sadguru (*Preceptor*). Such of them as have implicit Faith² (*shraddhâ* in) in what they hear in the Vedas as well as in the words of the

1 *O' Ya id hi mahato harishvara / kîñ jo yogasâsiddha nara / kales karun tyâra vâra / pada o purvasâskir chî ॥* Yâ kâraneñ mî anato Hari / kîñ tef jñâna bhîmateñ chittichyâ antari? — *1st chad pî 9*

2 *O' Aiseñ beñ jârî aso himajna / târî sarv l' sahî kîñ navho g' jîna / tai vâ Shri Krishna mînaatî parîra vachana / tef jâ na âldhya konî ॥* *Châtrâd inandâlaharî*

3 *O' Âdhiñ parokshariti / al' istra shra vana jîyâsu kariti / tethen jâ shradhîh thariti / techî adî kârî aparokshâbhavî ॥* Ag' beñ jñâna to /

Preceptor, are alone eligible (*labhate jñānam*) to realize the Self (*Aparokshānubhava*). Out of those who succeed in acquiring the necessary practical Knowledge, (*jñānam labdhvā*) such¹, as are assiduous (*tatparaḥ*) in the study of the Brahma and able to control their senses (*sañyatendriyah*), in order to prevent any interruption in it, enjoy Supreme Peace without delay (*parām shāntim achurenādhyagachchhatī*). This is the Final² Peace of the Perfect Man, which is quite natural, unlike

Shri Guru mukheñ pāvato / kiñ jo shraddhā dharito / Vedeñ ām Guru-
vachanū // *Yathārthadīpikā*

Tarī Guru Vedānta vākyānchyā thāñi / heñ hoyā aśā jo nischaya pāñi /
aśi āstikya buddhi te shraddhā kāñhiñi / tattvatā pāñi jñāna hota //
Chitsādānandalahari

Tasmai sahovācha pitāmahascha shraddhā bhakti dhyāna yogādavaḥ hi /
tasya shraddhaiva śirah / *Shruti*

Thevā jāñiva gunduna / tetheñ bhāvachī pramāna // *Shri Tukārāma*
Bhāveñvina bhakti bhaktivina mukti / baleñvina shakti boloñ naye //

Shri Jñāneshvara

Rāma bhāveñ thāñi pade—*Rāmādāsa Swāmī*

Shraddhā te trana prakāre samajavi Prathama shāstra upara pachhi
te shāstranā yathārtha samjāvanāra Guru upara, ne pachchi te sarvane
barābara dridhāvi anubhavanāra potānā ātmā upara —*Dvivedi*

For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love —*Galatians, V 6*

For by Grace are ye saved through faith —*Ephesians, II 8*

Before the great events each one must have a faith of selection, then
with your own ears hear the best and with your illuminated thought power
ruminate over it —*Yasna, XXX 2*

Have faith in Guru, in his teachings, and in the surety that you can get
free —*Swāmī Vivekānanda*

1 *Of* To shraddhāvanta nara / jñāna pāvoni tatpara / hoyā kiñ atyanta
sādara / abhyāsiñ svarupānusandhānāchyā // Tyā abhyāsāsa indriyeñ
vighnakāraka nischayeñ / mhanom sañyatendriya svayeñ / jo tatpara hotase //
Yathārthadīpikā

2 *Of* That serene tranquillity which, as Cowper says, is the noblest fruit
of a man's faith in God —*Life of Elkanātha by Natesan & Co*

the forced one of the Initiate who works for Perfection. The former may be compared to the satisfaction and desirelessness for food of one who has had a hearty meal and the latter to the abstinence from food of one who is hungry but avoids food because it is forbidden. In the next verse Shri Krishna describes those who are not eligible for Knowledge.

अज्ञश्चायद्ब्रह्मानन्दे सदायात्मा विनश्यति ।

नाय लोकोऽस्ति न परो न सुखं सदायात्मन ॥ ४० ॥

But he, who is ignorant and without full Faith and awayed by doubts, is ruined; not this world, nor the next nor happiness is there for whose doubts.

Here three classes of ineligible persons are mentioned viz. the un knowing (*ajnah*) the un trusting (*ashraddadhdnah*) and the doubters (*sanshayatma*) who are all said to fall (*vinashyati*¹) from the Path of Yoga. The unknowing² are not the ordinary Ignorant men but those who for want of sufficient purification of mind are unable to realize the Self even after receiving instruction from the Preceptor. They are the same as those referred to in the words *Shrutvāpyenam veda na chaiva kascit* (some one even after having heard of Him does not realize Him) in the 29th verse of the 2nd Chapter. The Saints have always been so kind that they would have saved the whole world if it had been possible for them to impart practical Knowledge to those who do not possess the necessary qualifications. Their Grace however is powerful enough to enable

1 Cf. *kūṭighehi mokshamārgē pasuni / samana chavati mhanoni*
tighe sagata ādhiā boloni / sanshaya budhi vegalā nivadito ॥ Yatharthā
dīpikā

2 Cf. *Sahaja loka ajāni / tehi mhanive ajna mhanoni / pari h ajna*
to jo Gurumukheṁ karuni / ālōni nene svarapatē ॥ Yatharthādīpikā

even the Ignorant Disciples, in course of time, to become fully qualified to know the Self, if they only stick to them and follow their advice faithfully. The next¹ class is of those, who, after realizing the Self by Vyatireka (*Analysis*), lose faith in the Knowledge they have acquired, *viz.*, that they are Brahma. Their notion that they are the physical body (*Viparita bhâvanâ*), is of course gone by their own personal experience, but it is succeeded by a disbelief in the fact (*Asambhâvanâ*) that they are Brahma, because they actually feel that they enjoy pleasure and suffer pain. If they, however, continue to serve the Sadguru with affection and hear his lectures regularly, they too² will have all their doubts solved, when they receive the Anvaya (*Synthetic*) Knowledge from Him. The last is the class of doubters, who believe in nothing, except what they are able to know from the senses. The men of the intermediate class, who are called untrusting (*ashraddadhânah*), have faith in the Vedas, but they entertain doubts on certain points only. The doubters (*sañshayâtmâ*) are, however, materialists, who have no faith in any of the Scriptures. The unknowing (*ajnah*) and the untrusting (*ashraddadhânah*) are, therefore, far superior to them, because, even if they do not succeed in acquiring Knowledge, they have, by their observing the rules of the Shastras, every chance of securing fame (*Kîrti*) in this life and heaven (*Svarga*) after death. But the doubter (*sañshayâ-*

1 *Of* Dehâtmatâ viparita bhâvanâ / tyâchi jâunhi asambhâvanâ / upajali kûñ heñ ghadoñ shakenâ / he bhâvanâ asambhâvanâ mhanâvi || Jari kalatâ anvaya / tari tutate sarva sañshaya / advaita satya hâ nischaya / bânatâ rupâchâ || *Yathârthadîpikâ*

2 *Of*. Kûñ ajna âni ashraddadhâna / eka na samaje eka na umaje mhanona / vâyâñ gele pari jari Gurubhajana / na soditi hoti kâlêñ kâñhiñ kîrtârtha || *Yathârthadîpikâ*

“Actions, O Dhananjaya (Wealth-winner)!, do not bind him, who has renounced action by Yoga (Worship of the Personal God), who has destroyed doubt by Knowledge, and who is possessed of true Self-hood. Therefore, cleaving, with the sword of the Knowledge of the Self, this Ignorance-born doubt dwelling in your heart, arise and practise Yoga, or Worship of the Personal God, O Bhârata (Descendant of Bharata)! Thus ends the Fourth Chapter, entitled ‘The Yoga of Knowledge’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gîtâ.”

The Blessed Lord means to say here as follows
 “O Arjuna!, even if a person, who does his duty disinterestedly and offers it as sacrifice to the Personal God by due worship (*yoga¹ sannyasta karmânâṃ*), has any doubts, they will all disappear when his mind is purified and he acquires Knowledge of the Self (*jñānasañchchhinnasañshayam*) By continuing still the Karma Yoga, he attains to Perfection (*âtma-²vantam*) in due course His actions are, then, unable to fetter him (*na karmâṇu mbadhnanti*) and he enjoys Living-Freedom till the expiration of the Prârabdha, which means the death of his

1 *Of Yogasannyasta karma mhanaje / yogiñ sâmarpi karma vrindâ karî je je / tevhîñ yoga shabdeñ ghetaleñ pâluje / Ishvarârâdhana // Yathârtha-dîpkâ*

Tarî Bhagavadârâdhana lakshana / yoga to samatva buddhi karuna / sannyasta mhanije karmenî Brahmârprâna / kebî sampurna jenenî purusheñ // *Chitsadânandalahari*

2 *Cf Tarî to âtmavanta jñâni puratî / jâne saivathâ svasvarupâteñ // Chitsadânandalahari*

Âtmajna hounî hî je bhajati Mukundâ Tyîchâ sadâ karitî je shrîvanâdî dhrindî / âtmakya bhaktî hrîdyâñ guna divya kânîñ / te siddha hounî na hotî kadîpi mâni // *Brahmastuti*

physical body. Ultimately, he obtains Salvation. Do you too therefore (*tismat*) O Arjuna! realize the Self and destroy, with the sword of knowledge this doubt (*ya īśa īśa limerah chla ī ram sanstamam*) that you kill the Kauravas and that they are killed which fills your breast (*bra stam*) and which is the offspring of your Ignorance (*ajram ī smilutara*). Then, stand up and even after acquiring knowledge continue the Karma¹ Yoga (*yajmadist lottustila*) i.e. the offering of actions to the Personal God disinterestedly in order that your knowledge may be perfect and that you may attain to the Personal God (*Brahma ī tenagintaryan*).

Thus this Chapter began with the suggestion that the Path, which the Beneficent Lord wished Arjuna to follow was an everlasting one and that the knowledge of it was first imparted to the Sun-God who gave it to his son and thus it passed down the line of the Solar Kings (*Imam Vā asate varam rājastano viduh—II 12*). To satisfy the doubts of Arjuna on this point (*Apāram bhavato janma prakāśanti—IV 4*) the subject of Incarnations had to be discussed (*Baluni Me vyatitāni janmāni &c—IV 5*). Arjuna is told how by means of His vehicle (*Upādhi*) of Shuddha Sattva the Saguna Brahma (Personal God) imagines His own form when both the paths of return and forthcoming decline in the world and materialism and

1 / Tarī jn na klad-ñ yā safāyā / chhedunt a ī Dīvananjayā /
 utā āni yō ī yā / anuśāhī // Jn na j hī ī vārī / Arjunā tū hī
 karma yōrā karī / mīlarūnī mīhanato hārī / yā bhāvēñ // ī ī vyatirek
 anaya / ubhaya prakīrēñ āvratichī nīchaya / karī āni ī n nītra
 sūbhaya / chhedī tyā jnāvēñ // Kīñ pīvont āvratā khun / sarv tmatrāhī
 jā ī lonēñ / tarī tū abhyāsēñ bhīn / modunt purvasūśkārtēñ // Tēñ
 b nāyān sūbhān / īśvarachēñ ārdhān / ākrita karmārpana bhājān /
 chora yethēñ // 1 a h ī ī ādīpīkā

Janmakarmacha Me divyam. Māmetī sorjana—B G IV
 2 f le tu garīnī karmānī Mīndhyānta aparito—B G III 6

unrighteousness are in the ascendant, in order that He may succour the good, thwart the evil and establish the true Religion (*Ajo'pisan ..sambhavânu yugeyuge—IV. 6-8*). The most important purpose of His incarnations, however, is stated to be the one given in the ninth verse (*Janma ka macha Me dr̥ṣyam &c*), *viz.*, that mankind may have an opportunity of hearing, singing¹ and preaching the glory of the incarnations after knowing the modes of Divine birth and action, as this is the safest and surest means of putting a stop to re-births and attaining to Divinity. This is an instance of the Personal God's attribute of Mercy (*Sadayatva*). In serving His Worshipers in the way they serve Him (*Ye yathâ Mâm prapadyante tâṁstatharva bhajâmyaham IV. 11*), *i.e.*, in giving Nirguna or Kaivalya Moksha to the Nirgunopâsakas, Saguna Moksha or Vaikunthavâsa (residence in His Supreme Abode) to the Saguna Bhaktas and the desired fruit of actions to those who worship Him in the form of Indra and other Gods, He manifests His attribute of Justice (*Samatva*). Both these make up one of the six attributes given in the Introduction called '*Dharma*', the nature of the Kalpavriksha, which gives one only what he desires. In explaining the origin of the four different castes (*Châturvarnyam Mayâ srishtam gunakarma vibhâgashah—IV 13*), through the apportionment of the three qualities of His Delusive Power, He frees Himself from the charge of partiality and establishes His principle of Justice, and in creating the Universe, though

1 Cf. In the cycle known as the Satya Yuga by means of meditation, in the Tretâ Yuga by sacrificial offering, in the Dvâpâra by worship whatever is attained is attained in the Kali Yuga by singing the hymns of Keshava—*Brahmânda Purâna, Chap 97, Shloka 166*

Sakalâṁsi yethêṁ âhe adhikâra | Kalyugûṁ uddhâra Hari nâmeṁ ||
Shri Tukârâma

actionless agent (*Akarma*—II 1) like the magnet which moves the iron without the use of force (*Akarma*—II 14) He shows His attribute of Disposition (II 15) He who knows these attributes in essence by performing the

Jnana Yoga mentioned in the tenth verse is not only satisfied by action (II 15) but he himself also acquires the *Shakti* (the attribute) of the Lord (II 16)

Arjuna is therefore advised to act with the aim of securing this object as the *Nimukshu* who lived in the olden time followed the same course (II 17)

As many learned men however in spite of even their deep study of the Shastras are perplexed (*Akarma*—II 16) as to the correct meaning of action and inaction Shri Krishna makes the point clear in his *Lasya* in the eleventh verse by saying that he understands inaction in action and action in inaction understands the whole truth (*Karmamuktaya*

Arjuna—II 15) i.e. that by doing duty disinterestedly and offering it to the Personal God as sacrifice one is released from *Karmamuktaya* whereas by avoiding duty willfully or through indolence, he meets with punishment for disobedience of orders (*Arjuna*—II 16)

Thus action or *Karma* (*Karmamuktaya*) means that which binds and inaction (*Akarma*) means that which destroys the fetters of action i.e. sacrifice. Even prohibited action (*Vikarma*) therefore done for the purpose of serving God becomes inaction (*Akarma*). In connection with the *Karma Yoga* sacrifice, Shri Krishna speaks of various other sacrifices some of which relate to Knowledge and the rest to

objects or things. The former are superior to the latter (*Shreyân dravyamayâd yajnât jnâna yajnah IV 33*), because Knowledge is the holiest of all holy things in this world (*Nah jnânena sadrisham pavitram iha vidyate—IV 38*), inasmuch as it alone, and nothing else, has the power to do away with not only the sins of this life but also the merit and sin of millions of past lives (*Sarvam kar mākhlam Pântha jnânc parisamâpyate IV 33*) It is also said to be the easiest¹ thing possible, because the knower (*Jnâtâ*), when he has realized the Self, finds, by due practice, that he is himself² the Knowledge as well as the object to be known (*Tatsvayam âtmanî vindati IV 38*) Faith, however, being an absolutely essential condition for the acquisition of Knowledge (*Shm addhâvân labhate jnânâ IV. 39*), all are not able to secure it It is said³ in Tulasî Râmâyana that, without Faith, there can be no Love of God and that, without Love, God is not moved Jesus Christ himself once spoke⁴ to his disciples that, if they had Faith as a grain of mustard seed, nothing would be impossible for them But Arjuna is acknowledged to have possessed, in a very high degree, not only Faith, but also the necessary Desire⁵

1 Cf Klesha svalpa mahatphala / jnâneñ sevâtîñ Krishnapadakamala / moksha mîrga hî ati nirmala / Vîmanâ mhanē || *Yathârthadîpikâ*

Taisî manâenî mînu na karitîñ / indriyîñ dubkha neñditâñ / etha moksha ase aikatâñ / shravanîñmârî || *Jñâmeshrarî*

Âni manâchâ mârû na karitîñ / indriyînteñ hi na koñditâñ / yetha shravanîñcha moksha âtâ / sampannatâ Brahmasukhâchî || *Chitsadânanâ-lahari*

2 Cf Evam jnâtâ tochi jnâna svayenî / kañ jneya hi tochi mhasaishayeñ / parî chitta chaitanya yogâshrayenî / bânatase heñ jnâna || *Yathârthadîpikâ*

3 Cf Binu bisvîsî bhagatî nahî teññ binu dravahî na Râma

4 Cf Mathew XVI 18, 19 and 20

5 Cf Nîyamâtmî pravachanena labhyo na medhayâ na bahunî shrutena / yamevaisha vinute tena labhyastasyaisha âtmâ vinûnute tanum svâm || *Shruti*

to realize God. He is consequently advised (*Tad uddhi
grashtena* *utrad rishih-III 34*) to surrender him-
self by means of deep salutation, questioning and
service to the Preceptor who is to be a person well
versed in the Shastras and able to realize the essence
(*Brahma or Chit*) in things for the purpose of
requiring from him both Vyavakeka and Ananya
Knowledge (*Yajñitvā utra Mayi-III 35*). He is then
asked to do his duty of fighting as a Kshatriya (*Yoga
sannyasī karmīna-III 41*), and to continue the
practice of Ishvaranadhara Yoga (*Worship of the Person of
God*) so that he may be able to set himself free from
the fetters of the Kriyamāna (*Upadishā pāpabha
va-III 36*) of killing Bhishma and others
which is the real seed of all his doubts and restlessness
is also to destroy the Sanchita (*Yathā dīpanti bhasmat
īrute tat-IV 37*) which lies hidden in his Reason and
secure Eternal Peace (*Parinshantim-IV 39*). Although
Arjuna heard all this patiently he could not somehow
grasp properly the exact meaning of the expression
seeing inaction in action and action in inaction used
in the eighteenth verse. When therefore Shri Krishna
asked him at the end of this Chapter to rise and prac-
tise Karma Yoga (*Yogamditshthottishtha Bharata-IV 42*)

The only means of making him I wish your own is the and not
I am to do so. He cannot be but in ex-
treme for a y-
val-
bes. Reli-
ous
master
for
your
parances
or
a-
t-
les
are
no
a-
all
of
ca-
o-
a-
in
winning
him
over. So
therefore
that
you
remain
among
in
earnestness.—*Thakur
Harans Upadishita*

1 *U Akaram Brahma paramam—BG I III 3*

2 *U Antā yā shrotrāyā shloka / Uttamashloka bolli kī / jn. na
khalvī tam haya chhedunī tīkṣṇa / aśutā anuśthī yorite / // Yonī
maharaja Ishvar e dhanēd tīthi / karma arjan nī Isvariche p h / kīu yā
m. dīyā shloka shloka / h chī bolli yoga shloka / // Yatharthadīpik*

even after acquiring practical Knowledge of the Self, the directions seemed to him to contradict some of the instructions he had received before, and he was forced to beg Him, in the beginning of the next Chapter, for his final decision as to whether he should renounce action altogether or follow the Path of Action. The reply given occupies the whole of the Fifth Chapter.

Atmajñānavishayaka nischaya jñāneñ karuna / yayâ sañshayâteñ
samula chheduna / samyaka darshanopāya karma yoga jñāna / kariñ anush-
thāna nishkāma buddhyâ || *Chitsadānandalahari.*

CHAPTER V

(PANCHAMODHYAYAH)

SYNOPSIS—*There are two kinds of Sannyāsa (renunciation) mentioned in the Shastras. One of them is the Chaturthāshrama (the fourth stage of life) and the other is the Karmatyāga (the giving up of work with motives). Both imply desirelessness¹ (Jneyah sa mitya sannyasi so na doṣhī na kāṅkṣati-V 3). An Ashrama Sannyāsi who has worldly desires (kama) is a slur on the Order to which he belongs and a Karmatyāga Sannyāsi who desires fruit without performing optional (Sādāma) duties is always miserable. Both the kinds of Sannyāsa again cannot do without Karma Yoga (Sannyāsastu Mahabūho duḥkhamāptumayogatah-V 6). For those who take the holy orders without securing purification of mind by Karma Yoga as well as those who abandon work with motives and at the same time neglect the necessary duties or do not dedicate them to the Personal God as sacrifice have no chances of acquiring practical knowledge of the Self and Freedom. It is only the Sannyāsi who is without desires and is equipped with Yoga who attains to Brahma without delay (Yoga yukto*

1 Of Sujar vichārashilī adhikārī joi alākh ke sannyasī etale shāstra karmāno sannyāsa to kṛdīpi parā sambhavatoja nāthī sannyāsa to m trā mānasika thā shakē — *Deeded!*

munirbrahma nachirenâdhyachchhati V 6). After realizing the Self (Jnâna tu V. 16 and Veditâtmanah-V 26), he, by constant study of Brahma within and without ('Tadbudhdayah samadarshinah' V.17-18 and 'Antahsukho'ntarârâmah' V. 24) and dispassion ('Bâhyasparsheshu na teshu ramate budhah' V 21-22 and 'Kâmakrodha viyuktânâm' V 26), conquering, even in this world, the delusion which produces rebirth (Ihaiva tairjitah sargo V 19), rests in Brahma (Brahman sthitah V 20) before his release from the body (Prâk sharira vimokshanât V. 23), by the Grace of the Saguna Brahma, Who is just and merciful as well as free from taint (Nirdosham hi samam Brahma tasmât V 19), and enjoys the Brahmic Bliss both before and after death (Abhito Brahma nrvânam vartate V 26).

O Lord of Vaikuntha ! O Thou Generous Master !, Who art ever ready to accept all the actions offered to Thee disinterestedly by Thy loving votaries, and to give them in return Purification of Heart, Knowledge of the Self and Eternal Peace. Thou art, O Friend of Mankind !, not only the Enjoyer of all sacrifices and penances, but the enjoyment itself and the enjoyment's object too O Glorious Eternity !, of all the ephemeral tenements of mortal beings, human body is undoubtedly the acquisition of rare good fortune Much more rare¹ and

¹ Of Durlabho mînusho deho dehinâm ksharabhânguran / tatâpi durlabham manye Vaikunthapriyadarshanam || *Shri Bhâgavata, XI.2.29*

Durlabham yatâ me va taddevânugraha hetukam / mînushavram munusutvam mahî purusha sushamayah || *Vineeta Okulâmani*

Durlabha mînusha jama tay itâhi durlabha kala lîkha jneñ / ty itâhi durlabha suta samagam vârtah jneñ Haribhaktivineñ || *Vâmana Panhita*

blessed is that human life which enjoys the sight and talk of the Saints who are beloved of Thee. For hast not Thou told Uddhava very often in Shri Bhagavata that neither the practice of Yoga nor the performance of sacrifices penances gifts and other righteous acts nor the study of the Vedas nor the making of pilgrimages etc. arrests Thy favourable attention as much as the association with Thy Saints! Be pleased therefore O Guardian and Ruler of this Universe! to favour us with the holy company of Thy Saints so that we may lie down at their Feet and learn how to sacrifice actions to Thee and get our hearts purified as well as how to sing Thy Glories which have a special saving power!

After describing the Path of Knowledge (*Jnana Yoga*) in the last Chapter Shri Krishna tells Arjuna at the end that actions do not fetter him who offers them as sacrifice to the Personal God (*Yogasannyasta karmānam*) and then exhorts him to stand up and fight (*Yogamātish-thottishtha*). When Arjuna heard this he remembered the words *tasya karyam na vidyate* (he has nothing to do) uttered by the Master in III 17 but forgot that they referred to the Perfect Man. Thus thinking erroneously that he was being given instructions which conflicted with each other he puts the following question —

अर्जुन उवाच—स वास कर्मणां हृणा पुनर्योगं च राससि ।
यत्नेन पतयोरेकं तमे ब्रूहि सुनिश्चितम् ॥ १ ॥

Oh Krishna! Thou praisest renunciation of actions and also Yoga (the disinterested offering of them as sacrifice). Tell me decisively which one of the two is superior

Here, Arjuna means¹ to say that, when in one breath Shri Krishna praises (*shañsasī*) renunciation and pursuit of actions (*sannyāsam karmanām punaryogancha*) for, without doing action, there can be no offering it is impossible for him to carry out His 'instructions. If He were, therefore, to make sure and ask him to do any one of the two, which He may deem better (*yachchhreya etayorekam tanme bruhī suntschutam*), he would be able to obey His orders. Shri Krishna understood at once that Arjuna was wrongly applying² to himself, who was a mere Seeker of Knowledge, the words which He spoke in connection with the state of a Perfect Jnāni. But, as He saw that Arjuna did not still comprehend the true meaning of renunciation of actions, He first tells him, in the next verse, that both Renunciation and Karma Yoga are necessary for Salvation

श्रीमगवानुवाच संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

“Renunciation and Karma Yoga both lead to Supreme Bliss ; but, of the two, Karma Yoga is superior to renunciation of action.”

If one wishes to secure the Highest Bliss, which is Freedom³ or Salvation, he has need of both Renunciation

1 Of 'Nirāśrayata chittātma' yeneñ / sannyāsa bolilē Tur īñ Krishneñ / 'chhitvānam śāñshayam yogam' yeneñ yachaneñ / karmānushthāna upadeśhi // Turī dohinebeñ eka samayāñ anushthāna / na karave ji Shri Krishnā purna / turī dohiñ mīji shreyah sādhana / teñchi jīna sūñga īmhā // *Ohit-sādānandalahari*

2 Cf Mī tyāsa boliloñ karma tyāga / kñ pakva jyichē jñāna yoga / hī jñāñsa yāsa karma yoga / boliloñ // *Yathārthadīpikā*

3 Of Āpaleñ purama lalyāna / agē Arjunē moksha jñā / tyē mokshachyā pīptisa kīraṇa / sannyāsa īm karmāñ // *Yathārthadīpikā*

To mīhane gī Kuntī sūtī / he sannyāsa yoga vachīntīñ / moksha īrī tattvātī / donhi hoñtī // *Jñāneshtari*

and Action (*sannyasah karmayogascha mūshreyasakārā vubhan*) But it must be understood that Karma Yoga or the doing of disinterested actions and offering them to the Personal God as sacrifice is better than renouncing actions altogether (*taṁstu karmasannyasat karmayogo viśiṣhyate*) Arjuna however did not seem to be prepared to accept this view as Renunciation has been universally¹ acknowledged to be superior to Action Shri Krishna therefore pointing out to him in the next verse that true Renunciation is in Karma Yoga itself establishes the superiority of the latter

देव स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्वृद्धो हि महाबाहो सुखं वधात् नमुष्यते ॥ ३ ॥

"Be he known as eternal renouncer who has no aversion and no desire; for O Mighty armed, he who is free from the pairs of opposites is easily released from bonds

One who is the same in joy and sorrow success and failure heat and cold and such other pairs of opposites (*nirdvandvō*) is to be known as (*jñeyah*) a true Renouncer (*nitya sannyāsī*) He has no desire for good objects (*nā kaṅkṣati*) and no aversion for bad ones (*nā dveṣṭi*) and yet he does everything that falls to his lot and offers it as sacrifice to the Personal God as is evident³ from the statement that he is easily freed from

1 Cf. *Aiseñ kṛsī na yā ślokañ bolīl / parantu eti cē Partha śi a kal / kī karmānuśītho ma / sannyāsa sarva sammata ॥* Samajonī hī Arjunēhī bhūva / karma yodhīcha Devādhīdeva / sannyasa l unī atāva / shreshtha karma yoga mīhanāto ya ślokañ ॥ *Yathārthadīpik*

2 Cf. *Tarhīl / nā nēnīl saktā / hī karma yōa pūjāla / jaisī nava strīyāñ bīlā / toya turānī ॥* Taisē sarvā ra pūjīje / tarī sobop hī chī dekhīje / yeneñ sannyāsaphalā labīje / anayāseñ ॥ *Jñ nreṣṭarī*

3 Cf. *Hī banbhīp.sunī sutalo / yā varunīl Ishvari / karme samarpito / aś. bhav rthā d vito / Śbrī Krishnā ॥* *Yathārthadīpī* :

bondage (*sukham bandhât pramuchyate*) Thus, by avoiding the fruit of action, he secures Renunciation in Karma Yoga. The appellation 'Mahâbâho' (Mighty-armed) is used specially to convey the idea that Arjuna would be able to accomplish this Renunciation with ease. Now, a Karma Yogin is said to be superior¹ to an ordinary Renouncer (*Âshrama Sannyâsi*²), because the former can secure true Renunciation (*Kâmyatyâga Sannyâsa*) by giving up likes and dislikes, but the latter, if his mind is impure, has no opportunity of doing actions and offering them to the Personal God for the necessary purification. Arjuna had nothing to say against this explanation, but, as he was still averse to fight, he thought to himself 'why should both Renunciation (*Sannyâsa*) and Karma Yoga be deemed indispensable for obtaining Salvation, when each of the Sâmkhya and Yoga Paths is able to produce the same result independently of the other?' Shri Krishna, therefore, describes the relation of the Sâmkhya and Yoga to each other, in the next two verses

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्बुभयोर्विदते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

1 Of *Evam karma yogiñ sannyâsa / sâdhe mhanonî karma yogâsa / purva shlokiñ Mî Jagannivâsa / shreshtha mhanonî boliloñ || Anî karma yogâ vâñchunî / ashuddhatâ asatâñ manñ / vyartha sannyâsa mhanonî / karmayogî sannyâsî hâ thora || Yathârthadîpikâ*

2 Of A life which is well-ordered from beginning to end—that is what is implied in the phrase, 'the Four Âshramas'. Two of them—*viz*, the life of the student and the life of the householder—these form the Pravritti Mârگا of the individual. The two later stages—the life of the Vînaprastha and that of the Sannyâsi—these are the stages of withdrawal from the world, and may be said to represent the Nivritti Mârگا in the life of the individual —*The Four Âshramas by Mrs. Besant*

Children not Sages, speak of Sāṅkhya and Yoga as (tatha) distinct; he who is duly established in one obtains the fruit of both. The goal which is reached by the Sāṅkhyas, is also attained by the Yogins; he sees (truly) who sees Sāṅkhya and Yoga as one.

It is the Ignorant Man or the new scholar who talks Sāṅkhyā and Yōgā as two Paths (*ikṣvāyogan prithag biddh*) but the Sage (*prajñā*) who grows perfect in either of them (*ekānyasthith samyag*) does not think so (*na pra adatti*) so he actually enjoys the fruit of both (*iti prasiddhi*) (*utkṛy r'hi 'ite pīalam*). The place of position thus won by the Sāṅkhyas or the followers of the Sāṅkhyā Path (*ya s' antīkṣṭh prapya sthīnam*) is also gained by the Yogins or the followers of the Yōgā Path (*tadyor utra pīgama, etc*). Therefore the teacher is the man who sees these two (*i* Sāṅkhyā and Yōgā) as one (*ekam anukhyāda vegu cl' a vahi pashvati s' prahyati*). Sāṅkhyā implies the idea of numeration *i* e the counting forth or separating the Self from the elements. When one has realized the Self in this way—for there is no other method for that purpose—he may obtain Perfection.

and Freedom either by continuing the same Sâmkhya system and seeing¹ everything in the Self, as waves in the ocean, or by practising the Yoga, i. e., the inhibition of the functions of the mind by means of the Ashtâṅgas (eight parts), Yama, Niyama and others Arjuna thought that, in the same way, Karma Yoga and Sannyâsa (*renunciation*) might also be independent of each other in securing Freedom Shri Krishna tells him, in the next verse, that he has erred in his surmise

संन्यासस्तु महाबाहो दुःखमाप्तमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

“Renunciation, O Mighty-armed!, is hard to reach without Yoga; the thoughtful renouncer, equipped with Yoga, attains Brahma without delay.”

As stated in the two preceding verses, he, who sees Sâmkhya and Yoga as different Paths, is blind, and he alone, who sees them as one, sees with clear eyes. For, one, who pursues well either of the two, attains to the fruit of both, *viz.*, Perfection of Knowledge The case of Sannyâsa (*renunciation*) and Karma Yoga is, however, otherwise There are two kinds of Sannyâsa The first and the most important of them is the ‘Kâmya² Tyâga’, or the giving up of actions with motives The second is the ‘*Chatuṥthâshrâma*’, or the Fourth Stage of Life, in which the top-knot and the sacred thread

1 Of *Evam kalaleṣu itma tattva / teṣu Brahma sarvâtmata / tyâ chitsamudrâṁ jadatva / taraṅgîkâreṣu* || *Aisâ sâmkhya shâstrîchâ anubhava / heṣu Vedântâcheṣu vaibhava / yâ Giteṣu Devâdhîdeva / trayodashî-dhyâyâṁta varṇa* || ‘*Ya evam vetti purusham . . na sa bhuyo bhjâyate*’ (BG XIII 23) — *Yathârthadîpikâ*

2 Of *Kâmyânâm karmanâm nyâsam sannyâsam kavayo viduh—*
B G XVIII 2.

are discarded (*Stikhaḥ cūtra tyājā*). For both it is essential to do the necessary duties of their different castes and stages of life (*Vāra and Ashrama*) and to avoid the optional (*Sakāma*) ones as even an Ashrama Sannyāsi has got to do something and be desireless (*śannyāstas tu dubhīr aśturmāyogātah*). In the same way the Karma Yogi has also to shun motives like the Ashrama Sannyāsi and to work disinterestedly for the purification of his mind. Therefore, the thoughtful man (*mūrtih*) who carefully avoids work with motives and faithfully practises the Karma Yoga (*yogayukto*) goes straightway to Brahman (*Brahma ractirendrag el Hata*) by the help of the Vedīs and the Preceptor. Arjuna was not satisfied that Sannyāsa and Karma Yoga were not, like Sankhya and Yoga independent of each other but that both of them were necessary for obtaining Salvation. He wished however to know how a Karma Yogi who had realized the Self could enjoy Living Freedom (*Jīvanmukti*) when he was actually engaged in actions as he seemed to forget all that he had heard on the subject in the previous discourses. Śrī Kṛṣṇa therefore tells us once more the different ways in which the Yogīs keep themselves aloof from the fetters of action. In the next verse He

॥ *Of Mukhya kāmā ir aśvalama / karaḥ / parāma śanyāsa
Hama / d saraś aśat cūtra tyājā / āshrama / bra lakṣaśaśvaya
a nyāśaś // Nīya śīa kāmā karī / tyā vyaśī kāmā / thī na
hārī / nathe kāmā y kadāśa uśī śanyāś / parī / kāmā yomā chī
śadhe hī śanyāś // I ram / thī śanyāś / jo kāmā yomā karī tyāś / ānī
kāmā tyā śanyāś hī jvāś / kāmā yomā aśhe tyāś śhī //*
1 aśturhad pīkḥ

Sannyāsa śanyāś kadāśa jvāś thī śhāśatō nathe cāl yomā to
r āśvāś pad chīe arthāt yomā vīa śanyāśa bāśatōśa nathe cālō jo
kāmā yuktā hōyāś / śanyāś thī śhāśatō chīe — *Desired*

॥ *Of hāś śanyāśaś śāśkalpo yomā bhavātī kāmāśa — B O VI 2*

deals with the Yogin, who sees the Brahma or essence in everything, as thread in a piece of cloth.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा दुर्वन्नपि न लिप्यते ॥ ७ ॥

“The Yoga-equipped, the pure-hearted, the self-ruled the sense-subdued, the Self of all beings and matter, though acting, is not tainted.”

This is a description of a Perfect Jnâni, whose Reason has been thoroughly purified (*visuddhâtma*) by the faithful performance of the Karma Yoga (*yoga¹ yukto*), and the bridle of whose Mind, which is under the control of the charioteer of Reason (*vijitâtma²*), is able to restrain the horses of his Senses (*jiteन्द्रिय*), because he realizes that he is the Self³ or essence of all the Individual Souls, their bodies, as well as of the five principal elements, of which they are composed, *i c*, in short, he identifies himself with all spirit and matter (*sarva⁴ bhutâtma bhutâtma*) Such a⁵ man is not at all touched

1 *Of Shastris a kuma teñ phalarahita / teñchi Ishvararpana kariven nishchita / tayiteñ nîma yoga mharujata / teneñ vukta jo purusha ase || Chitsadânandalahari*

2 *Cf Âtmânuram ratunam viddhi indriya harânîhur—Shruti*

3 *Cf Evam ‘bhuta’ shabdeñ saiva deha / ‘âtma’ shabdeñ jivam itra-chi nîhsandeha / punhî ‘bhuta’ shabdeñ prachamahi bhuta samuha / dusariya ‘âtma’ shabdeñ jada pata tantu itmâ chaitanya || Yathârthadipikâ*

Jaiseñ simudriñ lavana na pade / tvariñ vegaleñ alpa ivade / maga hoye sindhueñ evadeñ / mile tevbhîñ || Tiseñ sâñkalpauri kîdhaleñ / jeyâcheñ mana chritanya jile / teneñ ekadeshiye pari vyipileñ / lokatiaya || Jnânesvari

4 *Cf Etale jada chetanâñ saiva padârthamîñ je eka itmî ebhe te rupaja jeno âtmî tva —Druedi*

5 *Of Evam jadâjada âtmavarupachi dekhata / aisî jnâni to loka dîshatyâ karma karita / to svadîshatyâ kâñhiñche na karita / na himpatu karimeñ karuni || Chitsadânandalahari*

To karma karitchi kâñhi / âpari vîkartî useñ jiri na sâmbhîñ / to shauva karmîñ jari châlî / tvari karunibi himpata nase || Yathârthadipikâ

by the trail of actions (*kur annapana lipyate*) even if he does not care to observe that he is not the doer at the time of performing them for to him the whole Universe with his own body and actions is nothing but the Self. Shri Krishna now tells Arjuna in the next two verses how one who has realized the Self but has not reached Perfection watches that he is actionless when actions are being done.

‘अपि चिन्तयत्येवमिति कुर्वे मन्वेति तत्त्ववित् ।

यः स नृपय इह गीम इति तन्मन्वेति तन्मन्वेति ॥ ८ ॥

अथ यच्चिन्तयत्येवमिति कुर्वे मन्वेति तन्मन्वेति ।

इन्द्रियाणां द्विषाण्युपेतं द्विषाण्युपेतं ॥ ९ ॥

The attuned essence knower thinks: I am doing nothing at all in seeing hearing touching smelling eating moving sleeping breathing talking letting go grasping opening or closing the eye etc.; he holds that the senses deal with the sense objects.

One who has realized the Self (*sat*) and who is duly engaged in constant study of the Self (*yato*) but who has not yet attained to Perfection like the Yogi spoken of in the last verse remembers (*manyeta*) that he is actionless (*na a kracitkaromiti*) and thinks, by means of his Reason that he does nothing, when the

various operations¹ of the organs of perception, action and life-breaths, such as those of seeing (*pashyan*), hearing (*śrūṇvati*), touching (*sparśhan*), smelling (*gṛhṇan*), eating (*aśhan*), walking (*gacchhan*), slumbering (*śuṣṇan*), breathing (*śvāsan*) in and out, speaking (*pralapan*), throwing out excretions (*visṛjati*), etc., giving and taking things with the hands (*grāhan*) and opening and shutting eyes (*unnīśhanmūśhan*), are going on. How, then, does all this happen? The conviction of his Reason is (*dhūrayan*), that this is nothing but the play of the senses amidst their objects (*indriyāṇḍriyārtheshu vartanta iti*), e.g., the eyes indulge in forms, the ears in words, and so on. Those, who have no Knowledge of the Self, believe that they themselves do everything and are, therefore, fettered by the chains of action. In the next two verses, Shri Krishna mentions the way in

of action, which is not popularly quoted as the Great Word of the *Mahābhāṣya*, of the Gita. What is the work to be done is not to be determined by the individual choice, nor is he right to the action and the direction of others to the front the Great Word of the Gita, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of Yoga. It is practically superseded at a subsequent stage. So, the Gita goes on to affirm *emphatically* that the man is not the doer of the action; it is Prakṛiti, it is Nature, it is the great Force with its three modes of action that works through him and he must learn to see that it is not he who does the work — *Lessons on the Gita by Babu Avrobindo Ghose*

1. *Of* Chakshurādī jñānendriyāṇāṃ karanaḥ / vāgādī karmendriyāṇāṃ karanaḥ / pranādī vāyubhedeṇ karanaḥ / ūṣa vartamān jñānīyasaḥ // Tāni netrīṇāṃ rūpa-
tūṇāṃ delhatā / śrīṣṇāṇāṃ saubhāgikāṇāṃ / tvachī sparśhiteṇ jñānī / gūḍha-
ghetā ghrāṇēṇ / īṣṇāṇāṇāṃ // Karmendriyēṇ āśanaṃ karitaḥ / he pancha-
jñānendriyāṇāṃ vya-pārā-mūchitaḥ / ātīṇāṃ karmendriyāṇāṃ itnamabhūtaḥ /
sāvachitta-pūriyēṣū // Tāni, charaṇēṇ karitaḥ sa-grāhāṇāṃ / vācchēṇ śabdācchēṇ
jūlpanaḥ / pīyūpāsthicchēṇ viśaṅga-jūṇaḥ / karm-grāhāṇāṃ hrastēṇ karanaḥ // He
karmendriyāṇāṃ panchakāṇāṃ vya-pārā / 'śivasin' he prānapanchakāṇāṃ
vya-pārā / taisechānāṃ nāga, kurma, kākāḥ, devadatta ēvāḥ / pancha prakāra-
dhananjaya ho // *Uttadanandalahari*.

which the Seekers of Knowledge (*Jyndsū*) are freed from bondage

ब्रह्मण्याधाय कर्माणि सग त्यक्त्वा करोति य ।

लिप्यते न स पापेन प । पद्ममिवाम्बसा ॥ १० ॥

कायेन मनसा बुद्ध्या चेचलैरिन्द्रियैरपि ।

योगिन क्म कु रति सग त्यक्त्वात्ममुद्ध्ये ॥ ११ ॥

He, who abandons attachment and performs actions offering them to Brahma is untainted by sin as a lotus leaf by the waters. The Yogins, abandoning attachment perform actions for self purification with the body the mind, the reason and the senses held aloof.

The Seeker of Knowledge (*yoginah or Jyndsū*), who does his duties¹ disinterestedly (*karmām sangam tyaktvā karoti ya*) and dedicates them to the Saguna Brahma or Personal God (*Brahmanyādhyaya*) in conformity with the Bhāgavata Dharma already referred to in the Commentary is unstained by this sin (*lipyate na sa pāpena*) in the form of merit (for even merit fetters if not duly offered as sacrifice to God) as the lotus leaf is unmarred by the waters (*padmapatramuvambhasā*) in which it appears. The duties he performs without attachment for the purification of his heart (*yoginah karma kurvanti sangam tyaktvātmashuddhaye*) are divided

1 Cf. Taisiṭi laukikeṣu valdikeṣu karmeṣu karuṇa / nīrapekṣha kari jo Brahmanārpana / to na limpe jha pāpeṭ karuṇa / tehi khuna aisi ase // Pāpapunyatmakeṣu jha karmeṭ asati / teṣubhū na limpe jāna sarv rthi / jarhi padma patraṭvari udaka ghaṭti / bhadrati limpe nā klā // *Oṭṭad nanda lahari*

2 Cf. Punyatmakeṣu pāpeṣu svargi yelje / pāpātmakeṣu pāpeṣu narakī j lje / māṇa Māteṣu jeneṣu pāpīje / teṣu abuddha punya // *Jnāneshtari*

Suvarāṭchi tari bedi / taisēṣu punyaḥ bandha ghaṭti / evam punyaḥ pāpaḥ ughaṭti / he gosṭhi bote bhāvārtheṣu // *Iathartī adīpikā*

into four¹ classes Ist, those with the body (*kâyena*), such as bathing and prayers (*Snâna Sandhyâ*), 2nd, those with mind (*manasâ*), such as meditation of God (*Bhagavaddhyâna*), 3rd, those with the reason (*buddhyâ*), such as ascertainment of the truth that the Love of God alone secures Knowledge and Freedom, and 4th, those with the senses² (*indriyairh*), such as hearing and celebrating God's Name The senses of the Karma Yogin are called '*kevalairh*' (free) in the text, because, though they are naturally prone to the sense-objects, they turn off from them to this disinterested sacrifice In the next verse, Shri Krishna distinguishes these Jijnâsu Karma Yogins from the worldly men, who do similar actions with desire of fruit and are fettered by them

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

“The Yoga-equipped, abandoning the fruit of actions, attains to everlasting Peace; the non-equipped, led on by desire, attached to fruit, is firmly bound.”

The Lover, who offers as sacrifice all his actions to

1 Cf Kîyeñ karuṇi karma / snânasandhyâdi svadharma / manekaruṇi uttama / Bhagavaddhyâna // Bhagavadbhajanêñchî moksha hoyā / ityidi buddhichâ nishchaya / kiñ tyâchyâ prasâdeñchî advaya / jnâna siddhi // Yâ vegahñ indriyeñ hi karuṇi / karmeñ kariti tñi kevala mhanonñ / indriyâñisa kevala shabda lîṇi / bolela yâ bhâveñ // Kiñ rajogunâñchñi indriyeñ / tñi sahaja vâsanâmayeñ / tyâñita nishkâma Bhagavadarpana nishchayeñ / pravartati tñi kevaleñ mhanâvñi // Shravṇa kartanâdi karma / Bhagavat-
priti nimitta jo dharmā / ghade indriyâñiteñ uttama / teñ karma kevala indriyeñ ghadatase // *Yathârthadîpikâ*.

2 Cf Gheñ gheñ mîze vâche / goda nâma Vithobâcheñ // Tumhi ghyâre dole sukha / pahâ Vithobâcheñ mukha // Tumhi âlâre kâna / mâzyâ Vithobâche guna // Manâ tetheñ dhâñiva gheyñ / râheñ Vithobâche pâyñi // *Tukâ* mhane jivâ / nako soduñ yâ Keshavâ //

the Personal God and who has no desire of fruit (*karma phalam tyaktā*) is said to be *Yuktah*¹ (Yoga-equipped). He gains endless Peace which means Freedom or Salvation (*śhāntimāpnōti naitīthikim*). On the other hand one who has no Love of God (*ayuktah*) who is ever impelled by desire (*kāmakarera*) and who seeks a fruit from works (*phale sakto*) is tied down by action (*nibadhyate*). Now, a doubt arose in the mind of Arjuna, viz. how an imperfect Yogi can regard himself as actionless (*akartā*⁴) especially when the senses of themselves are unable to do any action without the help of Reason? Shri Krishna answers the query in the following verse

सयनमाणि मनसा मन्यस्यास्ते सुखं वरी ।

नवद्वारे पुरे देही नैव पुष्यन् यत्नयन् ॥ १३ ॥

The embodied Self the Master of his Reason
renouncing all actions together with the mind
dwells at ease within His City of Nine Gates
neither acting nor causing to act

This is a reply to a question not about the Perfect

1 Cf. *Yukta* jo Ishvararūpna karita karitā / īpan ten phala nāpekshita //

Cl. śādananīlalahari
Ishvarā karineñ arpi bhakta / sarva karmāni phalān virakta / to Ishvarān
vojñā jñā gītā yukta / to mhanava //

2 Cf. *Moksharupa* jo kīśhānti / to bhānā bhikī jñāna sarvīrti //

Cl. śādanandalahari
3 Cf. To Ishvarārūpna karma na karita / īpanāteśhī nānī phalēn
īchēbhī / phalēñ karmāśhānta / śakta hotu phalēñ bhī //

Cl. śādanandalahari
Tadviparita ayukta / karmen karuñ phalān śakta / to bhānā payato
abhakta / Arjuna ! //

4 Cf. *Ātī* buddhīśhāntitva tyachē : kālē / tevā ākārtritva tyā
phalē / pari jñā buddhī tanniyatva : nā valē / to jñānā mhanava
akartā //

Valān tathā pi tyā buddhīśhānti / karma na ghāto indriya
vargēñ karuñ // buddhīśhāntitva yavaruñ / līgālē tevā kālē
akartā //

Cl. śāntarhadipikā

Jnâni, who sees the Brahma in everything, nor about the Karma Yogin, who does not possess any practical Knowledge of the Self, but it is about him, who has realized the Self and whose Reason has not yet become steady. Just as all the transactions of the world are done with the eye-sight when it is enlightened by the light of the sun, or an iron bar moves when it comes in proximity with a loadstone, so do the senses operate through the influence of the mind. The Initiate (*dehi* or *Sâdhaka*), who experiences¹, by means of his Reason (*vashu*), that he is separate from the mind itself, which moves the senses to action (*sarva karmâni manasâ sannyasya*), sits God-like in the body with nine² gates (*âste sukham navadvâre pure*)—seven in the head (the eyes, ears, nostrils and mouth), and two in the trunk (anal and urinary for excretions) and avoids doing anything or causing anything to be done (*naiva kurvan na kârayan*). Now, it occurred to Arjuna that, although the Master was all along impressing upon his mind that the Soul was actionless, yet, the popular³

1 *Of* Yâ lâgñi manâsaha / vegalñi indriyeñ âni deha / vegale vishrya vegaleñ karma mhsandeha / âpani vikutâ buddhineñ mbane || *Sarva karmeñ manâsahita / sannyâsuni aisiñ tyâguni nischita / na kari karavi sukheñ atyanta / navadvârapuriñ vase shlokâtha aisiñ* || *Yathârthadipikâ*

2 *Of* Tari navadvâra jeñ pura ase / tyâche thâñi hâ vasatu ase / navadvâreñ mastakiñ sapta ase / doni ase adhodvâreñ || *Chitsadânandalahari*

Doni dole, dona kâna, dona nâkapudyâ, toñda, mutiendriya, va guda hñi sharirâchñi nau dvâreñ kñivâ daravâje samajâtâta — *Gîtâ, ahasya*

Chakshu, shrotri, nâsâ, edvandva tathâ vâmi e sâta, uparânta pâyuna ane upastha e navadvâravâla — *Diveedi*

3 *Of* Âni pâhatâñi loka vyavahâra / sarva karavito Ishvara / tâtpriya na kaloni idhâra / yâsa Vedichâñi mñiti || *Yathârthadipikâ*

Tari Shrutî Smritî aiseñ bolati / Ishvara karavitâ jiva kartâ bolati / tari teñ kâya asatya Lakshnipati / sînga majapratî yathâtathyeñ ||

belief was that God did everything directly or indirectly and that it was supported by the Shrutis and Smritis. Shri Krishna explains the mystery in the two following verses

न कृत्य न कर्माणि लोभस्य सृजति प्रभु ।
 न कामपरमयोग स्वभावस्तु न्यतते ॥ १४ ॥
 नादत्ते फलमचित्पाप न चैव सुदृढ विमु ।
 ज्ञानेनावृत्तान तेन मुह्यति जतय ॥ १५ ॥

"The Lord does not produce¹ amongst men the notion I do this nor actions, nor the connection of action and fruit but it is Nature only that works (योगी) the Lord receives neither the sin nor the merit of any one. Knowledge is enveloped by Ignorance with which mankind are deluded.

When the Shruti says that God causes them alone to do pious deeds whom He wishes to take to heaven and makes such persons only to commit sin as He intends to condemn to hell it means He is in the position of the sun who guides the footsteps of both those who follow the right path as well as of those who follow the wrong one. Therefore Shri Krishna says in the first of these two verses that He does not put forth (*srijati*) in this world (*lokasya*) the idea of agency (*kartritvam*) nor deeds (*karmāni*) nor does He link action with its fruit (*karmaphala sāmyogam*) but that actions take place

Shruti—Esha hyeva sadhu karma kīrayati yamebhyo lōkebhyā unini
 shas / Esha u eva sadhu karma kīrayati tam yamebhyo lōkebhyo dho-
 nishate //

Smṛiti—Ayojanatmanisho yam tmanah sukhadubkha yoh / Ishvara
 prerito ga hehi et sva gāmya shrabdramevati //

Also the Shruti Smṛiti sayeti bolati / ni loka prasiddhi hīnase sarv rthi //
Chitsad nandalahari

1 Cf. *Īpana kartā mhananti / m ni karmen karanti / heu karitva āni
 karma donhi / jiva lokānchhu nasiti urmita Ishvareṇ // 1st/arthadipī :*

naturally, according to the inherent tendencies of previous lives (*svabhâvastu¹ pravartate*) These tendencies depend upon the company or association one secures If a man, born with evil tendencies, happens to fall in good company in this life, he may not be able to show much improvement now, but, he is sure to create new tendencies (*Saṁskâras²*), which would make him thoroughly virtuous in his next life What is, then, the use of God? The answer given is, that He is still their '*Prabhuh*' (Overlord) God is not merely Nirguna Brahma, but He is Nirguna Brahma *plus* Mâyâ. He resembles the sun, therefore, only in His capacity of Nirguna Brahma, but His other constituent Mâyâ, whose nature is that of the Kalpavriksha, enables His Worshipers to obtain whatever they desire (*Ye yathâ*

1 Cf Svabhâva mhanaje saṁskâra / chittâsa zombalé je je vikâra / te te saṁskâra prakîra / karma saṁkalpa karaviti // Tadanurupa buddhichyâ nis-enayeñ / karmñ pravartati indriyeñ / evam saṁskâra yogēñ svayeñ / karmñ loka pravartati // Jyâsa jaisi saṁgati / tyichhi taisi saṁskâra gati / satsaṁge bhalâ houni mânguti / dushta hoto duhsaṁgeñ // *Yathâarthadârpikâ*

Brahma akriya chhatîñ sakriya bhâse chhe teno nishkarsha kahe chhe ke svabhâvamâtiraja e badhi pravritti karâve chhe, Brahma nahi Svabhâva etale Mâyâ, Avidyâ ityâdi nâme vyavahâram prakriti teja e badhâni kartî chhe — *Dvivedi*

2 Cf To understand that, we must first try to get hold of the idea that is conveyed by the Sanskrit word '*Saṁskâra*', which can be rendered very nearly into English by calling it *inherent tendency* Using the simile of a lake for the mind, it can be said that every ripple or wave that rises on its surface does not die out entirely when it subsides, but leaves a mark behind or a future possibility of the rising of similar waves on it Whatever may be its nature, this mark of the possibility of the waves reappearing, is what is called '*Saṁskâra*' Every work that we do, even to every movement of the body, every thought that we think, leaves such an impression on the mind-stuff What I am just at this moment is the effect of the sum-total of all the impressions that have been left in my mind by each and all the works that I have done in my past life — *Swâmî Prachânanda*

Wim prapadyante t nstati an i thajadyaham—BG IV 11)
 He becomes thus the guide¹ on the Path of Knowledge or Love of those who knowing Him to be the Omnipotent Master of the Universe and the Fountain of Justice and Mercy offer as sacrifice all their actions done without desire of fruit. In the second verse He explains the reason why He does not become the cause of actions and so forth *vi* that in that case He will have to accept the sin as well as merit of the whole world for if one were to cause somebody to do mischief and quietly enjoy the fun he would certainly be held responsible for the act. The Lord therefore does not cause anyone to do good or bad deed (*niddatte i svayacit sipam na chit i sukritam*). The meaning and force of the word *i* *lith* here is similar to that of '*Prabluh*'. In the preceding verse Because although He takes on Himself the sin or merit of no man He is the Omnipotent Lord of the Universe (*Viluh*) for He leads in the right direction all who worship Him and request Him to point out to them the true path.

O how strange says² *Prabhu* are Thy doings that Thou shouldst seem to be partial although Thou art the Soul of all and hast an equal regard for all. Thou art so selfish having brought into manifestation the world in the playfulness of Thy incomprehensible

1 *cf* Je Tyāsa karmer anasipiti / sol Tuñ samartha Jagatpati / pravartavisi avajana mati / sukhamargiñ vha itī aiseñ // Yā bhūveñ bhī jati / ty ēva tatīcha to Vibhvatī / anmargiñ pravartanti as lgañ / deśa aseñ // *1a* *hartha* *11* / *11*

cf Kīñ sukṛita na karoti bahvara / tatbāpi to vibhva mhanajo sa vartha thora / Je bhujati tyā jai āsa vāra / tyā bhīti sukṛita karavīcha to // I iñ je jiseñ yasa mīgati / kalpavīkha liseñ phala do tyāñprati / a nmīgla iñvū gī Ja alpati / mhanuñ mhanu āu samartha sukṛitachi karavito // *1a* *harthadi* *11* / *11*

3 *Shri Bhāgavata* VIII 27 9

Yoga-Mâyâ. Thou art loving towards Thy Lovers and becomest their celestial tree, that knows not to refuse anybody's prayer." If He were to do favour unasked, he would be considered partial (*Vishama*). If he were to force it upon anyone for his ultimate good, against his immediate wishes, He would be called cruel (*Nirdaya*). His nature of the Kalpavriksha, which means Divine Justice and Mercy, renders Him, therefore, entirely blameless (*Nirdosha*¹). If one asks why God creates the Universe at all, the reply² is, that He is unable to prevent the flow of Mâyâ, which is His 'Power', and which is as eternal as Brahma itself. This does not, in any way, detract from His Glory, but, on the other hand, adds to it, for nobody would ever think of finding fault with a hero, because he cannot destroy his own heroism. Here, a doubt³ arose in the mind of Arjuna, *viz*, that when the inherent tendencies could affect only the mind, and not the Individual Soul, who was actionless, 'where was the occasion for the proof of the self-evident fact that God, the Universal Soul, was quite aloof from actions?' This is solved, in the latter half of the second verse, by saying that it was necessary, because the rope of the Knowledge, that the

1 Cf *Vaishamya naighrunyena sâpekshatvât—Brahma Sutra*

2 Cf *Yâchâ aisâ parihâra / kûñ anâdi jîva anâdi Ishvara / vishva srishti sthiti sañhâra / pravâha bâhi anâdi || Brahmabija mâyâ añkura / tyâ mâyechâ hâ sarva pasara / bija nâse tari hebi prakâra / na hotâñ râhati || Brahma Ishvarâcheñ svasvarupa / mâyâ sâmarthyâcheñ rupa / hñ donhi nâshuñ shake aisâ pratâpa / nase Ishvariñ || Svasvarupa svasâmarthyâ hñ donhiñ / tyâcheñ tyâchâneñ na nâshave mhanon / yâ sâmarthyâchyî nyunatveñ karun / shreshthatva tyâchyâ svarupâsa âni sâmarthyâsa || Yathârthadṛṣṭā*

3 Cf *Jivâtenchi karma kartritva naghade / teñ keñvi lâge Ishvarâkade / aiseñ asoniñ kâñ bolaneñ pade / kartritva parihârñ Ishvarâchyâ || Yathârthadṛṣṭā.*

Self is actionless and that action is a myth is enveloped by the serpent of Ignorance (*ajñānenavritam jñanam*) and all creatures¹ are deluded (*tena muhyanti jantavaḥ*) by the notion that they are the doers of actions which have properly speaking no real existence. In the next verse Shri Krishna describes the Knowledge which dispels this Ignorance

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

* But, as for those whose Ignorance has been destroyed by the Knowledge of the Self to them such Knowledge like the sun reveals the Truth in everything

First² of all one has to acquire a practical Knowledge of the Self which dispels his Ignorance or Nescience (*jñanena tu tadajñanam yesham nāśhītamātmanah*) as to who he is. Then this Knowledge enables him to realize that the whole Universe is the Self or Brahma (*prakāśhayati³ tatparam*) just as the light of the sun (*ādityavat*) enables us to understand that mirage is nothing but the rays of the sun. The simile of the sun is therefore not to be taken literally here for if the Self is regarded as something splendid and shining

1 Cf Jantu etale je janma marana shila chhe te arth t bhutamatra — Drivedi

Janmasashila ta jantu mbanjati / varavāra janma maraneñ je pavati / avasvarupaten kad pi nenati / sañsariu ati bhramalepane / *Olitsād nanaalalari*

2 Cf Yā ligu prathama / atma na kala ha pbita bhrama / tevhañ hoyā adhmama / prapancha Brahma rahanonī // *Yatharthadipika*

3 Cf Prak shayati tatparam mhanonī / yā para shabdeñ karuni / jagatprakāśhakatva y vachani / suchavileñ // Drishtanta dityachā / tyasa parama mirgajal bh sa jo navhe sucha / ha mulhyartha suchavi Krishna vach / atañ gaon rtha avabe yā pudhen // *Yatharthadipika*

like the sun, we take for granted that He is perceptible by the senses, which is contrary to our experience, as well as to the description¹ given of Him in the Vedas, which say distinctly that there is nothing in the world with which He may be compared. This Knowledge of the Self, even when it is acquired, cannot be preserved without constant study. Shri Krishna, therefore, relates, in the next verse, how the Initiate meditates on it for the purpose of securing Perfection

तदुच्येत्तन्मात्रमनन्तरिप्राप्तपरायणः ।

गच्छन्त्युत्तरादृष्टिं ज्ञाननिर्वृत्तकल्मषाः ॥ १७ ॥

“Those who meditate on it with their Reason, those who seek it with all attention, those who are blended with it, those who stay on it, go from whence there is no return, having their sins destroyed by Knowledge.”

There are five principal stages of the quality of Sattva, of which the Mind is composed. The first is called *Antahkaranā*², which is the original state of mind and may be rendered in English by the word Consciousness or Heart. Faith is nothing but an index of it, as it depends upon what every man feels himself to be (*Sattvanurupā sarvasya shraddhā bhavati Bhārata—B G XVII 3*). The second is *Manas* or Mind

1 Of Nirvāṇa upamānam ekaḥ hetuḥ drishṭvānta varjitam—*Shruti*

2 Of Ātmasphurana antarāṇi | heṇi antahkaraṇa || Ātma chaitanyeṇ karuṇi | chetavī itarāṇi jadvānī mahamoni | chitta yī nīvēṇi sajjanāṇi | sattvavṛtti varnī || Buddhi karī nischaya | mana saṅkalpa vikalpa kalpanāmaya—*Tathātithadhīpā*

According to the definition given by Shri Shankarāchārya in his *Viveka Chudāmāni*, the Mind, Buddhi, Ahaukāra and Chitta are the four handmaids of Antahkaraṇa, the quality of Mind is to doubt, that of Buddhi is to ascertain, Chitta retains or keeps, while Ahaukāra expresses its self-consciousness or shows 'I-ness'—*Taheri*

proper which is the wavering state i.e. the state in which it is unable to decide anything one way or the other. The third is *Buddhi* or Reason which is the determining state. The fourth named *Chitta* or Attention³ is the state in which the Mind directs itself to the object determined by Reason. The fifth and the last is *Aha-kara* or Egoism in which state the Mind pervades the whole body with which it identifies itself. Therefore when Shri Krishna says in this verse that the Jñānis meditate on It (Knowledge) with their *Buddhi*⁴ or Reason (*tad-buddhiṁ yajāt*) He means they employ the determining faculty 1st in hearing regularly the lectures of the Preceptor (*Śravaṇam*) 2nd in deliberating day and night on what they hear (*Mananam*) and 3rd in passing not a moment without thinking of the Self (*Anidhiśāsanam*). By *tad-buddhiṁ yajāt* is meant that they direct their *Chitta* or Attention to the Self or Essence which is in the objects in this world just as one sees water in the waves. When their *Buddhi*⁵ and *Chitta* reach the state of Perfection they merge in the Self alone and do not observe any of the forms of the Māyā as the person who dips himself in water sees the water only without waves. They are then said to be *tannishthitā*⁶. But this is possible only

1 *Chitta* is also called Conscience. Vid. Commentary II C III 4

2 Cf. I B śhravama C. sumukheṣu jhātūṣu śhravāṇaḥ kṛvāṇa budhbhīḥ yajāt 144 / nīlībhāṣa k. raneṣu bhīḥ galā / b. ddiḥcechi || 144 rthā d / ka.

3 Cf. Tad tinnāḥ yāśhabdeṣu karuṇa / suśravīṣu e. kṣatīra || kīṇ / chittāchi vrit / tīra h. ne pratyakṣibhi / jada m'irīṣu sphure sphurī / chitav rapīchi || 111 anyāṇa āśatīkārā / kīṇ jalarupāchi pabāne / tīra g. āra / k. ra nānī dīso / nīrvīk. ra / chitanyach vīte jadajaga sarvāchi || 144 rthā d / p / k /

4 Cf. Aśī vyatīreka s. Lohākārā / kīṇ ud 111 / 1 adī de mī nam / pāṇa to taraṇa vāuchunī ouzateṣu / 1 ra / anul / va. f / ā || Tūṣu ā. tīra avrapīṇ

to those, who constantly meditate on Knowledge (*tadbuddhayaḥ*), and there can be no meditation without a firm belief that Knowledge of the Self is the only means to cross over the ocean of grief. This idea is expressed in the text by the word '*tatparāyanāḥ*¹', which means that they depend on Knowledge as their only stay or support. Those, who become perfect in this way, burn by Knowledge (*jñāna nirdhuta*) all their '*kalmashāḥ*', i. e., both sin and merit. 'Sanchita' by Attunement or *Chitta-Chaitanya Yoga* and 'Kriyamāna' by the Knowledge that the Self is actionless (*Akartātmatva bodha*)—and, after enjoying the pleasures and suffering the pain allotted to them by Prârabdha, go², on the death of their physical bodies, to a place from which there is no turning back (*gachchhantya punarāvrittīm*). In the next verse, Shri Krishna describes the way, in which these Jñānis live till the period of death, after they have attained to Perfection.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

“The Sages perceive the same in a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and the lowest outcaste.”

A Brahmana, who is well versed in the Vedas and

chitta / tadākāra houni atyanta / mâyâ vikāra kâñhūñ tyāñta na dekhe //
Buddhi, chitta, yâ dasheteñ pāve / tevhāñ teñ tannishtha mhanāveñ / tevhāñ
teñ aiseñ jânāveñ / liñ sthiti bānalī tayāsa // *Yathārthadṛṣṭā*

1 Cf Tannishthatva lāne tarī / liñ manana nididhyāsana karī / taricha
manana nididhyāsana ghade jarī / jñānachī vāte tāraka // Teñ jñānachī tāraka
mhanonī nischaya / jyāñsa jñānāchā aīsā parama āshraya / tyāñsa mbane
Paramātmā advaya / tatparāyana mhanonī // *Yathārthadṛṣṭā*.

2 Cf Aisi visheshrueñ jayāñ yati pratī / te apunarāvrittiteñ pāvati /
jetha punhā deha navhe te muktī / jāna sarvārthūñ pāvātātī // *Ohṡadā-
nandalahari*.

Shastra¹ and who is at the same time very humble (*vidiḍ vinaya sampanne Brāhmaṇe*) is thought to be the best amongst men and a Śhivapāka or an outcaste of the lowest class (*śhivapākecha*) the worst of them. In the same way a cow (*gauri*) is regarded as the best of animals and a dog (*śhuni chaita*) the worst and an elephant (*hastini*) the largest of them. Now if anyone were to paint pictures of all these men and animals with colours of earth on a mud wall the same tongue that would name differently each of the five pictures would confess that they were all nothing but earth. Just so the Sages realize Brāhma in all the objects around them by the same Reason which enables them to distinguish the various forms. To see Brāhma in objects is knowledge and to deal with them is Action. In the latter case therefore one has to take notice of the different forms of objects. The same body, for instance, has nine portals but we put morsels of food in the mouth only and not in any other gateway. So also we throw spittle in a spitting pot and we take our meals in a dining plate and not *vice versa* although we know for certain that both the vessels are made of one and the same material. Thus, the Sages (*panditāḥ*) knowing full well the best and the worst of things see all as one Brāhma (*samadarśināḥ*²).

1 *Of Brāhma sarvatra samāna / h : pāṇaneṣṭi yā nīṣṭva jñāna / tyāśi
varīṇaṣṭi hēṣṭi karmā jñā / teṣṭeṣṭi vartan : līṣṭi yathāyogya || Yā
tyāṇeṣṭi dōṣi rīṣṭi / yeṣṭeṣṭi sūchavī Śhripatī / kīṣṭi uttamādharma jñānā
p / hāṣṭi / samadarśi sama Brāhma || 2at / rīṣṭi / a / līṣṭi :*

2 *Of G :* one occasion when Shankarāchārya was returning with his disciples from his bath in the sacred Ganga there appeared near them Śhiva Himself in the guise of a Chāṇḍīla, with the object of testing how firm and sincere the faith of Shankarāchārya was in the philosophic conviction of the oneness of the Great Spiritual Reality constituting the universe. His disciples of course asked the Chāṇḍīla to move away from their holy Guru and strangely enough the Chāṇḍīla put to the Brahmins who directly ordered him.

In the next verse, Shri Krishna tells that they enjoy Living-Freedom (*Jivanmukti*¹).

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

“Even here, those have conquered rebirths, whose mind rests in equability; they rest in Brahma through the Brahma, who is blameless and equable.”

In the first half of this verse, it is said that these Sages, whose mind dwells in sameness (*yeshâm sâmye sthitam manah*), i.e., who see Brahma in everything good and bad, as stated in the preceding verse, overcome in this very world, while their bodies are still alive, the delusion, that matter has real existence, which produces rebirths² (*īhava tan jitaḥ sarga*), and enjoy what is called Living-

with authority to move away, a puzzling question thus — Annamayâd-
runamayam hyathavâ chritanyameva chaitanyit / Dvijavara durikaitum
vînechchasi kim tatra me bihi // On listening to this question of the
Chândâla, who so cunningly wished to know whether it was the food-made
body that had to be removed to a distance from another food-made body
or whether it was the all-pervading principle of consciousness that had to be
moved away from another such principle of consciousness, Shankarâchârya
at once understood that Chândâla to be a really wise seer and fell at his feet,
declaring emphatically at the same time his own faith in the oneness of
Reality and in the spiritual equality of all embodied beings of all sorts and
conditions — *Hindu Philosophy of Conduct by M. Rangûchârya*

1 Cf Dehîpâtî nantareṇ vidhamuktî / teṇ jñânîcheṇ phala bohloṇ
tupapratî / âtîṇ prîabdeheṇ deha asatîṇ jivanmuktî / jñâna phala tupapratî
sîṅgena // *Chitsadûnandalahari*

2 Cf Agîl aisî samadarshî jñâni / yâ lokañcha hâ deha jivantaḥ asom /
punhî jñâna hoyâ jyâ bbrameṇ karunî / tîhî to jñîkî // Jalatanûga
chitsîgara / bhînna nîsatî mîshî îkârî / hâ sâmya jñâna prakîra / bînatîṇ
jadbhrama sarga karîchî? // *Yathârthadîpikâ*

Teṇhî samadarshî prandîtiṇ jîna / dhalokîṇ deheṇ jivanta asatîṇchî
purna / jñîteṇ teṇhî janmamamarana / sarga jyâ lîguna mbanijata //
Chitsadûnandalahari

Freedom (*Jaimukta*) In the second half we are told that they are at rest in Brahman (*Brahman te sthita*) by the Grace of the Saguna Brahman (*tasmāt*) Who is just and merciful and not partial and cruel (*nirāśāṃ hi s mam Prāhma*) The word *tasmāt*¹ means here 'from' or 'through Him' and not 'therefore' because without securing His Favour all efforts prove useless. Śrī Kṛṣṇa mentions in the next verse the distinguishing marks of those who thus become free even in this life, by serving the Saguna Brahman.

न मत्प्रेमिय माय नहि तेनान्य चाप्रियम् ।

मियं बुद्धिः समृद्धो मन्त्रियमणि सिद्ध ॥ २० ॥

He whose Reason is steady who is undeluded who knows Brahman and who rests in Brahman does not rejoice on obtaining what is agreeable nor grieve on obtaining what is disagreeable.

When his previous Karma (*Prārabdha*) forces him to enjoy anything pleasant he does not at all exult nor does he lose heart when anything unpleasant comes to pass for, he desires nothing as sense objects have no real existence in his estimation. Owing to the inherent tendencies of previous lives however his Reason is able to distinguish objects which give pleasure from those which cause pain. But as it has already become steady (*sthira buddhiḥ*) and enjoys the pure happiness of Brahman without being deluded (*asammudhaḥ*) even in

1 Cf. Na jodatiḥ tyajet e piya / karitāḥ loke lo / upāya / moksha nava
 hoti arya / upāya sarva // Teṣaṃ sadāva ānī sama / mīnanti sevītāḥ śhābala
 Brahman / Iṇdra De : jiva mīkīḥāda para m / jai purvārdiḥ vānīḥ //
 Utiarīdīḥ yī Mī vāḥ karuṇī / mhanato jēṣ mhanat : nirāśāḥ sama
 mhanonī / tasmāt mhanajo ty pasunī / te Brahmanīsthītā mhanaj
 Brahmanīsthītā // 2aṭṭhādhīpikā

2 Cf. Mī dē vāśī bhrūṇī / yeunī na karī mudha tyuchī mā / mhanonī
 bīnāśī vāśī vīdī / tārī hāṣa vīśhāda vāḥta to // 2aṭṭhādhīpikā

dream, by the notion that he is the body, it is never overglad on attaining joy, nor over-sad on encountering grief (*na prahrishyet priyam¹ prâpya nodvijet prâpya châpriyam*). Such is the Knower of Brahma (*Brahmavit*) who rests in Brahma (*Brahman sthita²*), that is, whose Reason realizes Brahma in the whole Universe. Now, as Arjuna seemed anxious to know how his own Reason would be steady in the manner described, Shri Krishna suggests the necessary means in the next verse

वाह्यस्पर्शेष्वसकात्मा विंदत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

“ He who finds that joy in the Self, which he does in the external objects, casting off attachment and having his Reason merged in Brahma by Yoga, enjoys Eternal Bliss ”

The verse is to be construed in this way. *Bâhya sparsheshu yatsukham | vindatyâtmani tatsukham | asaktâtma sa Brahmayoga yuktâtma sukham | akshayyamashnute* // When the senses come in contact with their objects, the enjoyment, which results, produces pleasure, but it is inevitably followed by the pain of separation. The Seeker of Freedom, therefore, whose Reason is attuned

Nididhyâsanâchyâ paripâkeû karuna / viparita bhâvanârupa nâshona / gelâ yâ lâgûî asamudha jâna / tyâvanî purna Brahnavettâ to // *Chitsa-lâ-nandalahari*

1 *Of* Prârabdheû karunî / priya padârtha pâvunî / harsha na mânî manî / vâsanârahita // Prâpta hotâû apriya / ghâbarâ na hoyâ / vâsanâ rahita nihsaûshaya / mana jayâcheû // *Yathârthadîpikâ*

Tam mrgajalâchenî pureû / jaseû na lotje kâû girivareû / taisâ shubhâ-shubhû na vikare / pâtalâû jo // *Jnânesvari*

Lhanî buddbudeû karuna / harshavishâda kâya hoyâ jalâ lâguna / kû jvâlâ visphulîngî hutâshana / kûvâ tapana svakiranî // *Chitsadânandalahari*

2 *Of* Aisâ Brahnavettâ / tochi Brahmiû thâralâ gâ ! tattvatâ / kû jadîû prapanchîû Brahma sattâ / ughadî dise jyâchyâ buddhisa // *Yathârthadîpikâ*

(*Brahma¹ yoga yuktātmā*) is unattached to sense objects (*asaktātmā*) because he knows for certain that they ultimately cause pain. But this is possible only when one is able to realize in the Self (*vindaty itmani²*) that pleasure (*yatsukham*) which he finds in the external objects (*bhīya spṛśteshu³*). Such a Soul attains to Perfection and enjoys everlasting happiness (*sukham akṣayyamashrute⁴*). It must be clearly understood that if by renouncing sense objects one were to miss pleasure nobody in the world would care for renunciation. The fact is the Yogi finds the same pleasure which he derived from external objects, intact in the Self and loses only the concomitant pain. For this reason Shri Krishna says in the next verse that a thoughtful man does not indulge in sense-objects.

ये हि संन्यसना मेधा दुःखयोऽय एव ते ।

आद्यतयत फलेन न तेषु रमते पुन ॥ २२ ॥

1 *Cf* To ri haśhunya jo puruṣa aṣo / tayā Brahmac̣ha thāñ sam dhi
aṣo ॥ *Chitsad na dalaḥari*.

2 *Cf* From jēñ sukha bhīya viśayāñb itarī / teñ itmayāñtachi āha
antari / añcñ / no to baravijepari / sakti tiktō viśayāñchi ॥ *Latārthā
dipikā*

3 *Cf* T iññ āmarikha upalleñ / jetañ āpanapīññi phāvaleñ / teyāñ
viś'aya albiñ ñ alidalo / aligboñ kañ ॥ *Jamashvari*

4 *Cf* Indriyēñ karuñ jēñ avijāñ / teyāñ viśayāñ teñ aparaha
mhanijāñ ॥ *Chitsad nandalaḥa* ।

5 *Cf* Brahma योगē yuktā buddhi / tyāñchi bouñ te pāvatī siddhi
jyā siddhīrta samēdhi / akṣayya sukhāñchi ॥ *Latārthādī* ॥ ?

Na paramēhīyam na mīcēñre īśhīnyam na āsvabhaumam na
r alhiparyam / na y gāñdīra ugarbhavo vā M yarpitātmecchhati
Māvinān r—*SA* । *Udgā aṣa*

Yachē a kām sukha m o o yachēchādivyam m hotsukham / rishnā
kṣaya sukhañāte kalam nārī antī sh lāsh māt īm ॥ *Mā* । *Idāṣṛata*.

6 *Cf* Jari viśaya tiktāñ suktāñchi jīrēñ / tari valāḥya kōṇṣahī na
jeteñ / oram sukhāñchēñ sukha ātmavīñ āyat ñ, jātēñ / teñ dukkhāñchi ॥
Latārthādī ik

“The enjoyments born of contact are, indeed, wombs of pain ; they begin and end. (Hence), O Kaunteya (Son of Kunti) !, a Wise Man does not seek pleasure in them.”

The pleasures, which are produced by the contact of senses with their objects (*ye hi sañsparshajā bhogā*), are always accompanied by pain and are, therefore, regarded as the sources of misery (*duhkha yonaya eva te*). They have a beginning as well as an end (*ādyanta-vantah*), and are sure to cause grief in all their stages¹. In the first place, there is the trouble of securing the sense-objects. Then, there is the anxiety of retaining them and, lastly, when they are lost, there is the pain of separation. That is why a Wise Man (*budhah*) considers them to be but the quickening wombs which breed sorrows, and takes no pleasure in them (*na teshu ramate*). Now, it occurred to Arjuna that, although this way of reasoning was sound enough to satisfy any sensible man, it was not possible to avoid enjoyment of pleasures, when, owing to inherent tendencies, the wind of Desire, assisted by its well-armed companion Anger, would extinguish the light of Discrimination. Shri Krishna, therefore, tells him, in the next verse, that one, who boldly faces the brunt of Desire and Anger, tastes the happiness of Freedom even before death.

1 Cf Jyāñsa ādi jyāñsa anta / te duhkheñ deticha nischita / ādi saduhkha kiñ atyanta / āyāseñ upajati vishaya bhoga te || Bhoga nāhuñ upajalā / toñcha ichchheneñ talamaluñ lāgalā / bhogāntiñ viyoga ghadalā / terhāñ māgutī padalā kupāñta duhkhāchyā || *Yathārthadīpikā*

Mhanaunī vishaya bhogiñ jeñ sukha / teñ sīdyāñtachi jāna duhkha / parī kī karitu murkha / teñ na sevīñ na sare || *Jñāneshvari*

Adāvantechayannāsti vartamāne'pitattathā—*Gaudapādāchārya*.

Evam bhuta vartamāna bhaviṣya kālīn / vishaya duhkha detigā sakalī || *Chitsadānandalahari*.

સાતોતીર્થેય ય મોહુ પ્રાપ્ત શરીરવિમોક્ષણાત્ ।

કામગ્રોધોદ્યય યેગ મયુક્ત સ સુખી નર ॥૨૩॥

"He, who is attuned and able to bear the agitations produced from desire and anger is a happy man, even in this world before he is liberated from the body

One who¹ pierces the spear of Discrimination into the hearts of Desire and Anger and endures their impulses (*śaknoti jah sōdhurī kāmārodhodbhāvam iṅgam* for a moment setting aside all attachment to sense objects with the courage received from his attuned Reason (*sa yuktah²*) enjoys the Bliss of Freedom (*sa sukhī narah*) even in this world (*īhantā*) before casting off the mortal coil (*prāk śharīra vimokṣhaṇāt*) Shri Krishna describes the Living Freedom³ of this Jñāni in the next three verses

યૌંસ્ત સુખ્યૌંસ્તયયમન્નયાતય્યૌંતિરેષ ય ।

સ યોગી પ્રત્નનિષાળ પ્રલમ્બૂતોઽધિગચ્છતિ ॥ ૨૪ ॥

હમતે પ્રત્નનિષાળમૃતય ક્ષીણસ્વમગ ।

હિ નૃદ્ધિયા યતાત્માન સર્વમૂલહિતે રતા ॥ ૨૫ ॥

કામગ્રોધવિયુક્તાના યતીના યતચેતસામ્ ।

અમિતો પ્રત્નનિર્ધાળ યતતે વિદિતાત્મનામ્ ॥ ૨૬ ॥

"The Jñāni (Yogi), who finds his joy within who rejoices in the essence of things, who is himself the

1 Cf Agāḥ dhratā dharuṇi jalai / jo kāmā krodhācho vega soai / na dharī vishaya bhoguchi asoi / to sukhi tochi jivanmuktaḥ // *Tathārtha dīpikā*.

2 Cf Agāḥ mhanasi dharjyā dhrīrya / konichā karivā dharaya / tari svarupīṇi chittā chhūmaya / aisi yukta houni jo soṇi shakē sukhi tochi *Tathārthadīpikā*.

3 Cf hā oḥīyāvarī śharīra / moksha sukha pāvechi jōni nara / toḥ śharīra soḥanyā nī purvāchā satvara / sukha pāve // *Tathārthadīpikā*.

4 Cf Jo kāmārodha vega / soṇiṇi na jē chhi kāya bhoga / tyāchā hā muktīpramāṇa / bolela āḥā tīṇi shlokiṇi // *Tathārthadīpikā*.

inner light, becoming Brahma, attains to the Brahmic Bliss. The Jnânis (*Rishayah*), whose stain has been effaced, division dead, Reason attuned by study and dispassion and heart intent upon the welfare of all beings, obtain the Brahmic Bliss. The Brahmic Bliss is on both sides (of death) to those Yatis (*Âshrama Sannyâsis* or *Kâmya Tyâgi Sannyâsis*), who have Knowledge of the Self, who are free from desire and anger, and whose attention is won over (to Brahma)."

One, who enjoys happiness within himself, is '*antahsukha*¹'. When he is able to indulge in the same Bliss, which lies concealed in external objects, he is '*antarârâma*²'. He realizes the ocean of Brahma in the waves of the senses and their objects. He, who believes that the latter really exist, is attached to them and is called '*bahârârâma*' (rejoicing in external objects). The '*antarârâma*' also sees the cloth or ornament of the senses and sense-objects, like the '*bahârârâma*', but believes it to be a delusion and is attached only to the thread or gold of the Self, which pervades it. Now, when the Jnâni is said to experience such happiness, a doubt is likely to arise that he must be separate from it, which is cleared by saying that he is himself the inner light (*antarjyotireva*), that is, the true light that reveals light as well as darkness in this world. As gold holds and reveals the ornaments and water holds and reveals the waves, so does the Soul hold and reveal the Universe. Gold, water and the Soul are, therefore,

1 *Of* Agâ ! jyâcheñ chitta antarmukha / tyâlâ antarnîcha bâne sukha /
to mhanâvâ antahsukha / Arjunâ gâ ! || *Yathârthatadîpikâ*

2 *Of* To mhanâvâ antarâîâma / kññ antarnîcha jo rame âtmâîâma /
mhanaje vishaya âni indriya grâma / yâ jada tarañgñi dekhe chitsamudra ||
Yathârthatadîpikâ.

the 'antarjyoti' of the ornaments the waves and the Universe respectively The Jñāni (Yogi) who is himself 'antarjyoti', gains such (talil) experience as is described by the words 'antahsukto ntarādrumah' He becomes Brahma (Brahmabūta) in this very life before his release from the body He has however in the form of Jivā or the reflection of the Universal Soul to enjoy pleasures and suffer pain which are the fruits of his actions in past lives when the appointed time (Prarādhā bhoga² kāla) arrives but as soon as the period of punishment is over he is again free to enjoy the privileges of Brahma This apparent change of the states of Bondage and Freedom continues till the death of his physical body Then all his merit and sin consisting of Sanchita Kriyamāna and Prarābha being fully exhausted (kṣīṇa karmashil³) he obtains the Brahmic⁴ Bliss (Brahma nirāḍnam adhigacchati and labhante Brahma nirāḍnam) finally so as never to miss it again It is by constant study and dispassion (yatātmanah) alone after receiving knowledge of the Self from the Preceptor that the Reason of Jñānis becomes steady and their duality is entirely gone (vishaya chhinnad aidi¹) They then engage themselves

1 Of Ta ki mlana jo tiki / ki antahukha antardama rubanoni
varnla jani / tala / li to vrjuna nivi / ki antaryotika jo svayi //
Latarthadiri

2 C/1 r pta lokan pr sadhna bi ora kala / pratibimbayukti buddhi jala /
 boye tyakta dalam la / d'eo ghadi eka pratibimbachi // Rajaputra ekasa
 matri / ani ke wo pitache mandivari / to garbhine shugadhi utari / manu li
 varuni kalana eka dardirtha // Iathi nyavei landa kari / madguti gho
 mandivari / tala bhovakala surati P r meshvari / punhi ekatva bho
 bhoguni // Iathi irtha l piki

3 Cf. *Atchh jilafich* / *pr* *Drabm* *huta* / *tehl* *Brahmin* *nurvana* *inshita* /
pavati *houni* *atyasta* / *kablaa* *kalmasha* *mham* *je* *h* *ina* *ho* *lu* *pr* *trabisha* //
3atharthad *pid*

4 Cs Brahmanas : an Brahmanápyeti—Śhriti

in the Salvation of mankind by preaching to them the Paths of Love and Knowledge (*sarvabhūtaḥte ratāḥ*¹). Lastly, however, it is said that those, who have realized the Self (*viditātmanām*) by sacrificing disinterested act ons to the Personal God (*Yatinām*², who may or may not be *Āshrama Sannyāsis*), who are without (that is, able³ to bear) desire and anger (*kāmakrodhaviyuktānām*), and whose attention is diverted from external objects to Brahma (*yatachetasām*⁴), enjoy the Brahmic Bliss before as well as after death (*abhūto⁵ Brahma nirvānam vartate*). Why, then, was Arjuna told, in the preceding verse, that the Jnānis obtain the Brahmic Bliss after paying the full debt of Prārabdha (*kṣina kalmashāḥ*)? Because, whatever the Jivanmukta seems to do and feel is a reality to the Ignorant people,

1 Cf Yā aishā sarvabhūta bhiṇṇi rata / mhanaje te jagaduddhāraka Jagadguru // *Yathārthadīpikā*

2 Cf Yati shabdeṇṇ sannyāsi nischita / paṇi te doṇṇ prakāraṇiche—*Yathārthadīpikā*

3 Cf Shaṅkoti sodhum—*B.G V 23*.

Kāma brodha tyāgile mhanāveṇṇ tarī / kiṇṇ tyāṇche vega sosuṇ shake jarī / kiṇṇ vega dāvitī atyanta paṇi / hā vasha navhe tayāṇilā // *Yathārthadīpikā*

4 Cf Agā! ātmajñāneṇṇ uratī Janakūḍika sagale / prāntu prārabdhadrūmaphala vinā bhoga na gale / mhanonī Shri Rāmā charama tanu joṇṇ jīta-ase / kṛṣṇatvāteṇṇ kāmāḍika anudimṇṇ pāvataṣe // *Yogavāsishṭhasāra by Shri Vāmana Pandita*.

Tarī udakarupa chitta / nicha sthīrāsā dhāṇīve nischita / mhanonī mhanē yatachitta / te agā // *Yathārthadīpikā*

5 Cf Te deha asatāṇṇ nasatāṇṇ vīdehi / Brahma sabāhṇṇ varte yāṇsi // *Utsādhānandalahari*

Jivanta aso athavā maro gātā / Brahmiṇṇ nirvāna tyāṇsa ubhayatra / kiṇṇ upādhi uralā prārabdha bhogāyāsa mātra / toḥi Brahmachi samajela hā bhāva // Prārabdha āṇi tyāchā bhoga / sukhaduhkha āṇi tyāchā saṇyoga / Brahmachi sarvahi hā anvaya samādhi yoga / bānaneṇṇ navhe kāya Brahma nirvāna // Deha padaliyā uparī / heṇṇhi nase mhanonī yā paṇi / deha tyāgāche avasariṇṇ / Brahmiṇṇ nirvāna māgeṇṇ boliloṇṇ // *Yathārthadīpikā*.

although to him the Prarabdha its enjoyments and sufferings and their attachment are all nothing but Brahma 'Deliverance', says Deussen, is not effected by the knowledge of the Ātman but this knowledge is itself already deliverance. He who knows himself as the Ātman has thereby recognised the world of plurality and the desire occasioned by plurality to be an illusion, which can no longer lead him astray. His body is no longer his body, his actions no longer his actions, whether he still continues to live and to act or not is, like everything else a matter of indifference. But the semblance of empirical knowledge persists and it is a consequence of this that deliverance appears to be first attained in all its completeness after the dissolution of the body. He may safely be said therefore to have the Brahmic Bliss (*Brahma nirvanam*) everywhere whether his body is alive or dead (*abhūto*). This point is touched distinctly by Keshava Swāmi and Tukārāma Mahārāja in their description of a Jīvanmukta¹. The former philosopher remarks² that a Jīvanmukta's Saṁhita is reduced to ashes by the fire of his knowledge his Kriyamāna becomes fruitless, like the enjoyment of a woman who is sterile and his Prarabdha alone remains till his death but for the observation of the people. The latter says³

1 Cf. Bāhya na dekhe drishya darshana / antariḥ nābhī vibhaya
 sphurana / deśiche na dekhe dehapana / jīvanmukta lakshana yā
 nābhya // *Elanī / Dhāgarata*

2 Cf. Jñānānāteṣā vīridhā saṁchīta dagdha zālā / vandhyā vilāsatā
 teṣā kriyamāna geleṣā // Prarabdha shesha uraleṣā jananisrchayālā / adṛiṣṭa
 bodhapada nischaya purna zālā //

3 Cf. Prarabdha kriyamāna / bhakti saṁchīta nābhī jīva // Avagatā
 Devachī zālā pābhī / bharoniyā antarbābhī // Sattva raja tama bādhā /
 navhe Hari bhaktāi kadā // Kāhye, bole, kari / ara hā tyuncha aṅgī Hari //
 Deva bhaktapana / Tukārāma nābhī bhūna //

"The Lover has got no Prârabdha, Kriyamâna and Sanchita, for, to him everything in and out, is full of God. The Worshipper of God is not at all affected by the qualities of Sattva, Rajas and Tamas. It is God Who eats, talks and works through him. *Iukâ* says that God and His servant are not two entities but one." Now, in the next three verses, Shri Krishna mentions¹ the means of Prânâyâma, which some ignorant men adopt for self-restraint with the object of securing Salvation, and observes that they too may, in anticipation, be regarded as already saved, although, as a matter of fact, they obtain actual Freedom only when they know Him.

स्पर्शान्कृत्वा वहिर्बाह्यांश्चक्षुश्चैवांतरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ॥ २७ ॥

यतेंद्रियमनोबुद्धिर्मुनिर्भोक्षपरायणः ।

विगतेच्छामयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
कर्मसंन्यासयोगो नाम पंचमोऽध्यायः ॥

"Who shuts out the external contacts, whose sight is fixed between the eyebrows, whose upward and downward breaths, which flow between the nostrils, are made even; that man, ever silently bent on deliverance, with sense, mind and reason restrained, and with no desire, fear and anger, is, indeed, free. He knowing Me, Who am the enjoyer

Dehasyâpi prapanchatvât prârabdbhâvasthitih kutah / ajnâni jana bodhârtham prârabdbham vakti vai Shrutih // *Shankarâchârîya.*

1 Cf. Koni nasoni âtmajnâna / vasha kariti âpuleñ mana / mokshâchi ichchhâ dharuni sâdhana / kariti manojayâcheñ // Tehi mokshâsa adhikâri / mukta jâlecha mhanâve pari / jânoni Mâteñ mukti khari / pâvatila mhanato yâ shlokini // *Yathârthadîpikâ.*

of sacrifice and worship¹, the Great Lord of all the worlds and the object of love of all beings attains Peace. Thus ends the Fifth Chapter, entitled 'The Yoga of the renunciation of action', in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad Gītā²

In the first two verses the Prāṇāyāma exercises used as means for getting Freedom (*Moksha*) are spoken of and, in the third it is declared that the result is achieved by Knowledge only. The senses³ and their objects are naturally outside but if they are remembered inside they would obstruct concentration. They are therefore to be excluded⁴ from the mind and the visual power is to be concentrated between the brows (*śparśhāḥ kṛtā baharī śhyāduśśrakṣhūṣṇāntare bhṛmohī*) in the middle of the forehead exactly at the point where the nose begins by equalizing⁵ the inward and outward breaths moving within the nostrils (*prāṇāpānau*

1 Sir Edwin Arnold translates the word *tapas* in this way

2 Cf. *Bāhycendriya samudāya / bāhyachī tyā ho valāya / pari antarī / āharī ābhaṣaṇa Laya / ekā-rāgchī* // *2a. āharī ādīpikā*

Mhanuni ho bāhyachī aanti / to bāherachī ghāṭāva sarvārthīn / vishya kīra indriya vṛttī / mahāmaḥ boḥ no dīvyā // *Chāṭad nandalekari*

3 Cf. *Mhanuni bāhyā ghāṭāni bāherī / mhanaje na chinā mānī bhūtarīn / aiseṇ karōṇi doṣhī dōḥ antarī / lāvi lobhī bhoṇvayānchya* // *bhoṇvayān varī je . kapāla / tyā dōḥ bhoṇvayāncho antarī jehī madhya āthā / tetheṇ chakṣhurīn līgā netra yugulo / āvuni lakṣhī ārambha nāṣikechī tethuni* // *2a. āharī ādīpikā*

4 Cf. *Tarī prāṇāpāna sama karuni / mhanaje purāna rechakā vāñchuni / muladhārīn uḍḍha kumbhaka dharuni / bhoṇvayānā yojī drishtitēn* // *2a. āharī ādīpikā*

Prāṇchī urdhva gati āvaruni / apānāni adhoḍvarīn hūnī / varatī boja adhoḍvāra konduni / bṛidaya āthānīn sama rābati // *Chāṭad nandalekari*.

To the bāhya chho tene bāhyaje rākhi etalo para valāgya prāpta kari no chālshūne bhṛuna antaratāmā āhira kari — *Delired*

samau kṛtvā nāsābhyantarachârinau). It is necessary to adjust the life-breaths, because the mind works through them. The Prânâyâmi who has Freedom for his goal (*moksha parâyanah*), who is ever silent (*sadâ¹ mumh*) and who, controlling the Senses, Mind and Reason (*yatendriya manobuddhih*), puts away Desire, Fear and Anger (*vigatechchhâ bhaya krodhah*), may be regarded as liberated (*mukta eva sah*). For, one, whose heart is purified in this manner, is sure to acquire Knowledge of the Self and secure Freedom. It would be a mistake², however, to suppose the light of different colours, the clusters of stars and similar other phenomena, which the followers of this method happen to see in the course of their practice, to be the real Brahma, as the Shruti says³ that the Brahma has no form and it cannot be seen with the eye, but it is to be realized only by Shuddha Sattva or Pure Reason. In the 21st verse of Chapter VI of this Gîtâ also, Shri Krishna tells⁴ that the highest Bliss is beyond the pale of the senses, and is to be enjoyed by Reason only. Now, as there can be no Freedom without Knowledge (*Jnânâdeva hi karvalyam*

1 Cf Sadâ jo kâñi mauni / aisâ mumukshu muni / agâi to mukta mhanoni / mânâvâ || Kiñ sâdhanîñ aisyâ shuddha jâlâ / jnâna honârachu tyâlâ / to jânoniyâñ Malâ / mukta pâvela || *Yathârthadîpikâ*.

2 Cf Liñgadehiñ indriyeñ asati / tiñ sthula dehiñ golakiñ vasati / tyâñta chakshurindriyâsa gavasati / jyotivikâra bubulânche || Konâsa chakreñ disati / konâsa nakshatrânche ghoṣa bhâsati / konâsa ugcha diṣe jyoti / hiravi piñvali nîli ârakta shubhra || Teñcha mhanati Brahma shuddha / âpana Brahmadarshi prabuddha / tyâ lakshâsa lakshita mâniti siddha / moksha âpanâtçñ || Tyâñsa chakshu bhoñvayâñta / mhanatâñ vâte pramâna atyanta / âni 'sa mukta eva' mhañe Achyuta / tari moksha yâ laksheñ mâniti âpanâ || *Yathârthadîpikâ*

3 Cf. Na sadriṣham tiṣṭhati iupamasya na chakshushâ pashyati kaschidenam / hṛdâmanishâ manasâbhihṛiptam ya enam viduste amṛitâ bhavanti || Na tatra chakshurgachchhati

4 Cf. Sukhamâtyantikam yattad buddhigrâhyam atindriyam.

—*Brahma Sutra*) it is said in the last verse that after practising³ the exercises suggested for purification the Mumukshu knows Me (*jñātā mām*) Who am the Object of Love of all beings (*suhṛdām sarva bhūtaṇām*), the Self and obtains Peace (*śāntim*) rickchhati⁴ To one who acquires practical knowledge of the Self by Vyatireka and who realizes by Anvaya that the non Self is also the Self there can be nothing in store but Pure Love and Tranquillity When he becomes the Self of all he cannot help loving all and there is evidently no occasion whatever for any difference or breach of Peace In calling Himself the Enjoyer of Sacrifice and Worship (*bhoktṛdām⁵ yajna tapasām*) and Overlord of every world (*saralokamaheshvaram*) Shri Krishna implies that the Mumukshu does all the necessary duties disinterestedly and offers them as sacrifice to the Personal God to receive from Him in return the knowledge and Freedom for which he is athirst, as the Prāṇīyāma exercises fail to satisfy him

This is the conclusion of the Fifth Chapter which commenced with the question of Arjuna, viz. which of the two Sannyāsa and Karma is the better? Shri Krishna answered that to one who sought Freedom both were necessary but that Karma Yoga was better than the Sannyāsa in the shape of abandonment of

1 *O/ Taralāś jo kīñ jo ayukta / to lāya jñānā mukta kōta / teñbi māṅgāveñ / jayāhārtha / mahān Achyuta pariyasān || C'āśad nandalakari*

2 *O/ Ag i to ātmātreñ jñānā Māteñ / pāvela śāntiteñ / Mā jādā vāleñ jñānā tyā jādāteñ / avātmātreñ dekhātāñ kōñchē śāntāñ || Arjuna / śāntūsa beñchē māla / Mā Mā jo sarvabhūta suhṛda kevala / tochi Mā tyāchāñ ātmā nishkala / yā jñāneñ śāntā pāvato || Yathārtha d p k i.*

3 *O/ Yajna tapāchē bhoktā Mā yāvaruñ / achavileñ kīñ Mātpriyārtha yajna tapēñ karuñ / Māteñ suhṛda ātmayāteñ jñānā / ebāntā pāvato || Yathārthad p k i*

Karma, because, in the latter, one does not find the essential mark of Karma Yoga, *viz.*, disinterested sacrifice, whereas, it is impossible to begin the former without possessing the principal qualification of a Sannyâsi, *viz.*, desirelessness (*Jneyah sa nitya sannyâsî yo na dveshti na kâñkshati V. 3*). The case with the Sâmkhya of Kapila and the Yoga of Pâtanjali is, however, different, as the cultivator of any one of them plucks the golden fruit of both, *viz.*, Perfection of Knowledge and Freedom. But, Sannyâsa is hard to win without Yoga (*Sannyâsastu duhkhamâptumayogatah V. 6*), and a Sannyâsi equipped with Yoga can alone swiftly merge in Brahma (*Yoga yukto munurbrahma nachurenâdhugachchhati V. 6*). The necessary rites and ceremonies he performs disinterestedly with his body, the divine meditation he does with his mind, the truths he ascertains with his reason regarding the easiest means of securing Freedom, and the Shravana-Kîrtana he makes with his senses for Self-purification, being offered as sacrifice to the Personal God, are free from taint, as the lotus-leaf is unwet by water (*Brahmanyâdhâya karmânu..... . âtmashuddhaye V. 10-11*.) Here, a question arises, *viz.*, 'is it God¹ Who prompts him to do all this?' The reply is in the negative. God neither does anything nor causes anything to be done (*Na kartvîtvamsrijati V. 14*), as is erroneously believed by some, for, He would thereby take upon Himself the sin and merit of all people (*Nâdatte kasyachitpâpam nacharva sukritam V. 15*). Everything is wrought by Nature (*Svabhâvastu pra-*

1 *Of Na prerakah sukritadushkrtayorjanasya Krishnah samascha sadayascha sahbârjunasya / buddhipradah sa cha padambujayornatasya lalpadrumo vishama'apyubhayorna tasya || Tâmanâ Panûta.*

varatale—V 14), that is by the inherent tendencies of past lives which depend upon associations. God is however the Overlord (*Prabhu or Vibhu*) of the Universe Who as Nirguna Brahma like the sun guides the foot steps of both right and wrong doers but leads to the right path those who recognising Him to be stainless (*Nirdosha*) worship Him and appeal to the nature of the Kalpavriksha He assumes as Saguna Brahma Through Him the Yoga-equipped (*Yoga yukto*) San nyāsis require Knowledge of the Self (*Jñāna tu tad ajnanam yeshām nāshitamatmanah—V 16*) perceive the same in all things (*Samadarshinah*) enjoy, by means of (*Tadbandhayah—V 17*) Hearing (*Shravanam*) Conning (*Mananam*) and Self contemplating (*Nididhyāsanam*) Living Freedom (*Nirdosham In samam Brahma tasmad Brahman te sthitah—V 19*) and obtain the Brahmic Bliss (*Labhante Brahma Nirvānam—V 23*) on the death of their physical body when their Prārabdha is fully exhausted (*Kshina kalmashāh—V 23*) But as they see even the Prārabdha to be nothing but Brahma the Bliss is to them properly speaking on both sides of death (*Abhito¹ Brahma nir vānam vartate—V 26*) Even those who perform Prānāyāma exercises and concentrate the visual power for the control of their mind have to offer, as sacrifice disinterested actions to Him Who heeds the sacrifice and worship (*Bhoktaram jayna tapasām—V 29*) and Who is the Mighty Ruler of all worlds (*Sarvaloka maheshvaram or God of Gods*) before they can know Him,

1 *Of Prārabdha mātraja vartamāna dehanā dhvāṁsa paryanta rabyuṣi etale te lehano dhvāṁsa thayā pachhi eja vyaktine navā dehano sambhava nathi. Āmajnānino sarvathā punarjanmādi ghatatāñ nathi pana jñāna thatāñl sā/beja dehadhvāṁsa vīnā moksha sambhava nathi ema na jānavou Kemake abantā mamatā tyajī eja moksha thal chukyo Pachhi prārabdhava shāt sharjrsthiti game tema vyavaharāya tethi bīdha nathi —Deiredi*

Who is the Lover (*Suhrīda*¹) of all, that is, the Self (for, it is for the Love of the Self alone that one loves his body, wife, children, wealth and even God), and enter Peace (*Shāntimrichchati*). As Arjuna, however, did not understand properly how a Karma Yogin secures inaction even in the action he does, Shri Kṛishna begins² the Sixth Chapter with the definition of a true Sannyâsi or Karma Yogin, in order to make the point clear to him.

1 *Of*. Jyâchjâ tîhâñi sushtu shobhana hrīdaya / tochi suhrīda hâchi nischaya / tarī âpalâlî âtmâ avyaya / âvade nirnimitta sarvâñsa // Na kaloni âtmâ îpulâ / to deha mhanoni dehañi priya vâtalâ / strī dhanâdi pâhije tyîlâ / mhanoni tîñhi suhrīdeñi vâtatî // *Yathârthadîpikâ*.

2 *Of*. Parantu karmayogyâsa / karmîñcha sâdhe karma tyâga sannyâsa / hî bhâva baravâ Arjunâsa / samajalâ nâbhî // Mhanuni âramblito shashthâdhyâya—*Yathârthadîpikâ*.

CHAPTER VI

(SHASHTHO DHYĀYAH)

SYNOPSIS—A Karma Yogi or true Sannyāsi is one who performs the necessary duties (*kāryam karma*) disinterestedly (*Anishritah karma phalam*) for the purpose of offering them as sacrifice to the Personal God (*Yajunthat*) When his Reason purified by this means is able to realize the Self by the help of the Preceptor (*Sadguru*) he practises Yoga for attaining Perfection. He is then called an *Ārurukshuh* which means one who wishes to be enthroned. The practice of Yoga consists of eight steps known as *Ashtāṅgas*. They are —(1) *Yama* or self-control (*Yata chittam—VI 10*) (2) *Niyama* or moral observances (*Aparigrahaḥ—VI 10*) (3) *Āsana* or posture (*Nātyuchichhritam nātimucham chaidjiva kushottaram—VI 11*) (4) *Prāṇāyāma* or control of life-breath (*Tatraikāgram manah kṛit ā—VI 12*) (5) *Dhyana* or meditation (*Yunjādhyogam ātmavishuddhaye—VI 12*) (6) *Dhāraṇā* or concentration (*Yukta āsita—VI 14*) (7) *Pratyāhāra* or abstraction (*Yato yato nishcharati manaschanchalamasthirum|tatastato niyamya ita datmanya eva vasham nayet || VI 26*) and (8) *Samādhi* or absorption (*Yadā viniyatam chittam ātmaniveva avatishthate—VI 18*) The main difficulties in the way of the Yogi are —(1)

Sleep (*Laya*) and (2) Outer attractions (*Vikshepa*). The former is avoided by moderation in food and exercise (*Yuktâhâra vihârasya* - VI. 17) and in sleeping and wakefulness (*Yukta svapnâvalodhasya*—VI. 17), and the latter by abstraction (*Pratyâhâra*), which step, however, is not necessary for one who, having the support of the Personal God Whom he worships (*Matparah*), is not disturbed by fancies (*Saṅkalpa*). Of the Worshipers of the Impersonal God (*Nirguna Brahma*), some seek perfection by the *Vyatiṛeka Yoga* (*Sukhena Brahma saṁsparśham* VI 28) and others by the *Anvaya Yoga* (*Sarvatra samadarśhanah* VI 29). The Worshiper of the Personal God (*Bhakta*), though always an *Anvaya Yogi*, never fails in Yoga (*Tasyâham na pranashyâmi*—VI. 30) and becomes perfect without efforts (*Sarvathâ vartamâno'pi sa yogi Mayi vartate* VI. 31). But the Worshiper of the Impersonal God (*Nirgunopâsaka*), even when he fails, suffers no loss (*Naiva nâmutra vmâshastasya vidyate* VI. 40) either here or in the next world. For, he goes to higher worlds after death, dwells there measureless years and is free to take birth again either in a rich family (*Śrīmatâṅgehe*—VI 41) or in that of a *Yogi* (*Yoginâmeva* VI. 42), as he chooses. There, he gets all the facilities necessary to complete his course (*Purvâbhyâsena tenaiva hrīyate hyavasho'pīśah* VI 44) and to ensure his Salvation (*Yâti parâm gatim* VI. 45). Arjuna is, however, at the close of the discourse, advised to become a *Yogi Bhakta*, that is, a *Yogi* who is a Lover of the Personal God, as *Shrī Krishna*

*regards such a Yogi to be one who is the most
attuned with Him of all those who attempt to
make their Reason steady after Self realization
(Sa Me yuktatamo matah—VI 47)*

O Best of Beings! O Thou Fountain of Justice and
Mine of Mercy! Who art endowed with every perfection
and Who givest every kind of happiness sought by Thy
Worshippers Be pleased O Kalpavriksha! to give us
Thy Unadulterated Love which is the easiest and best
method of making the Reason steady after Self realization
and of securing Thy Eternal Bliss and Companionship
in Thy Supreme Abode The Worshippers of the
Impersonal Brahma (*Nirgunopāsakas*) O Hari! have
to encounter many obstacles thrown on the Path of
Knowledge by the Lesser Gods because they aspire to
transcend the abode of the Gods and are forced to have
recourse to the Ashtaṅga Yoga or the Yoga of the eight
parts Thy Lovers however kick away all obstacles
having Thee for their Protector The Vishnu Purana
(V 13 15) O God of Gods! bears ample testimony to the
fact that the Gopis whose righteous acts were wasted away
by the profound and ecstatic joy produced by constantly
thinking of Thee and whose various sins disappeared
before the distress suffered by them from separation
from Thee attained liberation without undergoing
the worry of the rules of Yama and Niyama Save us
too in the same way O Ocean of Compassion! by
simply repeating Thy Holy Names!

I O Sakā soyā svāmi Tuṣi Sheṣanabāi mhanunī subhiddhāva
Turyācha thāyīṣi / tayāṁ rakṣitū Tuṣi janīṣi nitya hesi shakēnā karuṇ vighnā
lonī tayāṁ || Mahā vighnā senāpati mothamothē, tayānche shirā deunī
pāyārāto / Hari chālati mokṣamārgā Tuzyā je tayāṁbī na to bādhitī
vighnārāje || *Brahmāstut*

Freedom from likes and dislikes, which is the characteristic of a true Sannyâsi, being also the privilege of a Karma Yogi, the latter secures Sannyâsa (*renunciation*) without giving up action (*Karma*). In the following two verses¹, Shri Krishna explains this fact in very lucid terms for the satisfaction of Arjuna, who did not seem to grasp it thoroughly, though it was repeated several times in the previous discourses in one form or another.

श्रीभगवानुवाचः अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च न निरश्निर्न चाक्रियः ॥१॥
 यं संन्यासमिति ब्राह्म्योऽपि तं विद्धि पांडव ।
 न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

“He, who, independently of the fruit of actions, performs the actions which ought to be performed, is a Sannyâsi and a Yogi (too); neither he who lights not the (sacred) fire nor he who performs no acts. That which is called Sannyâsa, know, O Pândava (Son of Pandu) !, as Yoga; nobody becomes a Yogi, who has not renounced fancies which cause desire.”

One, who does his duty disinterestedly, is Sannyâsi and Yogi both² in one. For, he, who has desire of fruit,

1 Of Pana siddha vâta evi chhe ke vâstavika rite karmamâtrano tyâga sambhavatoja nathi, tethi kârya etale jene avashya karyâvinâ chûleja nahi tevân, prârabdhayoge prâpta thatiñ, karmanc je purusha sarvadâ âchare, pana te te karmâ phalamîñ âsakti bândhi lepâya nahi, ne ema karmanâ phalano âshraya na kare, teja kharo sannyâsi ane kharo yogi chhe, kevala agnisâdhyâ karmano tyâga karanâra niragûñ ke karyâmâtrano tyâga karanâra akriya te kharo sannyâsi ke yogi nathi. — *Divedi*.

2 Of Tari sannyâsi ani yogi / nâmeñ doni bolati jagiñ / jaiseñ ekâchi purushâteñ sâgi / nâma vibhâgiñ pâebâriti // Phala trishnâ kartritvâ-bhimân shunya / houni lije satkarmânushthâna / to yoga tochi sannyâsa jâna / dohoñcheñ lakshana ekâchi // *Chitsadâna hâdalahari*.

is sure to do fruit bearing actions but he who is without it, would naturally avoid such actions and thus become a Sannyâsi. If he however, does the necessary actions enjoined by the Vedas, which include religious social and natural or self regarding duties he is, at the same time a Karma Yogi. Such a person may be an Ashrama Sannyâsi or a Grihasthâshrami. The former is certainly to be considered superior to the latter as he has less chances of being ensnared by worldly temptations and possesses greater facilities for securing the Salvation of mankind. But an Ashrama Sannyâsi (*niragnih*), who is full of worldly desires, is worse than a Grihasthâshrami Sannyâsi and Karma Yogi because the former misses both Freedom and temporal happiness. He cannot expect Salvation which is the result of desirelessness and he cannot go to heaven because he is altogether prevented from doing even the necessary actions. Now a Grihasthâshrami who having desires avoids Sakâma (*optional*) as well as Nitya Naimittika (*necessary*) duties, and who is called here an *Akriyah*, is also said to fall in the same category, for he too, without having his desires fulfilled for not doing any optional work would be condemned to hell for the neglect of the necessary duties imposed by lawful authority. Both¹ *Niragnih* and *Akriyah* are therefore neither Sannyâsis nor Yogis. Arjuna is again told that he need not entertain any doubt as to how one and the same person could secure both Sannyâsa and Karma Yoga which were two distinct paths since what is called Sannyâsa is itself Yoga (*Yam sannyasâmîti prâhur yogam tam viddhi Pandava*). So long as there are desires in the heart of a human

1 *Of* Mhanaunî s'misvâ na s'nditâh / karmarekhâ nolanditâh / âthi yogasukha svabhâvatâ / âpanapâh chi // *Jñâneśvare*

Freedom from likes and dislikes, which is the characteristic of a true Sannyâsi, being also the privilege of a Karma Yogi, the latter secures Sannyâsa (*renunciation*) without giving up action (*Karma*). In the following two verses¹, Shri Krishna explains this fact in very lucid terms for the satisfaction of Arjuna, who did not seem to grasp it thoroughly, though it was repeated several times in the previous discourses in one form or another.

श्रीभगवानुवाच: अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च न निरश्निर्न चाक्रियः ॥१॥
 यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।
 न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

“He, who, independently of the fruit of actions, performs the actions which ought to be performed, is a Sannyâsi and a Yogi (too); neither he who lights not the (sacred) fire nor he who performs no acts. That which is called Sannyâsa, know, O Pândava (Son of Pandu) !, as Yoga; nobody becomes a Yogi, who has not renounced fancies which cause desire.”

One, who does his duty disinterestedly, is Sannyâsi and Yogi—both² in one. For, he, who has desire of fruit,

1 *Of* Pana siddha vâta eva chhe ke vâstavika rite karmamâtrano tyâga sambhavatoja nathi, tethi kârya etile jene avashya karyâvinâ châleja nahi tevâñ, prârabdhayoge prâpta thatâñ, karmane je purusha sarvadâ âchare, pana te te karmanâ phalamâñ âsakti bândhi lepâya nahi, ne ema karmanâ phalano âshraya na kare, teja kharo sannyâsi ane kharo yogi chhe, kevala agnisâdbya karmano tyâga karanâra niragni ke kriyâmâtrano tyâga karanâra kriya te kharo sannyâsi ke yogi nathi. —*Dhvedi*

2 *Of* Tari sannyâsi âni yogi / nâmeñ doni bolati jagiñ / jaiseñ ekâchi purushâteñ salagi / nâma vibhâgiñ pâchârati // Phala trishnâ kartritvâ-bhumîna shunya / houni kije sathkarmânushthâna / to yoga tochi sannyâsa jâna / dohoñcheñ lakshana ekachi // *Chitsadânandâharî*.

is sure to do fruit bearing actions but he who is without it would naturally avoid such actions and thus become a Sannyāsi. If he however does the necessary actions enjoined by the Vedas which include religious, social and natural or self regarding duties, he is, at the same time a Karma Yogi. Such a person may be an Āshrama Sannyāsi or a Grihasthāshrami. The former is certainly to be considered superior to the latter as he has less chances of being ensnared by worldly temptations and possesses greater facilities for securing the salvation of mankind. But an Āshrama Sannyāsi (*niragrīh*) who is full of worldly desires is worse than a Grihasthāshrami Sannyāsi and Karma Yogi, because the former misses both Freedom and temporal happiness. He cannot expect Salvation which is the result of desirelessness and he cannot go to heaven because he is altogether prevented from doing even the necessary actions. Now, a Grihasthāshrami who having desires avoids Sakāma (optional) as well as Nitya Naimittika (necessary) duties and who is called here an *akriyāh* is also said to fall in the same category, for, he too without having his desires fulfilled for not doing any optional work would be condemned to hell for the neglect of the necessary duties imposed by lawful authority. Both *Niragrīh* and *akriyāh* are therefore neither Sannyāsis nor Yogis. Arjuna is again told that he need not entertain any doubt as to how one and the same person could secure both Sannyāsa and Karma Yoga which were two distinct paths since what is called Sannyāsa is itself Yoga (*Yam sannyasāmiti prahur yogam tanu viddhi Pandava*). So long as there are desires in the heart of a human

1 Cf. *Mhanannāni sammāvaṇa na siddhanti / Karmarekhaḥ sa bandhitaḥ / ātmi
yogasakha eva bh'vati / āpanapāni chī || Jñāneśvarī*

To the aspirant who wishes to be enthroned in Yoga action is said to be the means and to him when he is enthroned in it, quiescence is said to be the means.

An Ārurukṣhu Muni is one who has realized the Self and who hears the lectures of the Preceptor and meditates on them for the purpose of growing adept in Yoga. He is advised¹ to do the necessary actions regardless of their fruit for otherwise he is likely to lose the practical knowledge of the Self he has gained. When however his mind by constant *Śhrīyāna* (*hearing*) and *Manana* (*meditation*) begins to become *Brahma* or *Chaitanya*, just as grains of silt begin to liquefy in water he is said to be enthroned in Yoga (*Yogarudha*). To him again absorption² (*Shama* or *Samādhi*) is recommended as the means for achieving Living Freedom (*Jīvanmukti*) because the aspirant who has risen to the stage of even a *Yogarudha* is in danger of a fall until his whole mind is changed into *Brahma* by *Chitta-Chaitanya Yoga*. This *Samādhi* or *Chitta-Chaitanya Yoga* is of two kinds—*Nirikalpa* or *Nirguna* and *Saikalpa* or *Saguna* which will be fully described later on. In the next verse *Shrī Krishna* tells us when a *Jnāni* may be called a *Yogarudha*.

1 Cf. *Tavat karminī kurvīta na nirvidyeta yāva* — *Śrī Bhagavata*

*Vyatirikeṣu ātmātva kalaleṣu jāleṣu / chittābhi / leṣu pāhīṣe talēṣu /
sindhu sāliṣa samaraseṣu / saṁvibhava bhadrā je riti //* Tyāsa kāraṇa karma /
yama niyamādhi na evadharmo / chitta bhauṇe līge Brahma / tochi yogarudha
tebhāṇi bolāvā // *Yatharthādīpikā*

2 Cf. Abandonment of distraction actions means self to perfect knowledge, says *Śhrīdhara*.—*Telang*

*An vibhava aśai jayālā / yogarudha bolīṣe tyāl / aśbhāsaṇi jīvanmukti /
h tu jāla / shama mbanīṣe samādhi //* Kīṇi saubhava aśai jālā / tathapi
samādhi bhīnenā jayālā / to rudha bhouni utarāl / yonasaṁskṛtkaṇavaruni //
Yatharthādīpikā

यदा हि नैन्द्रियार्थेषु न कर्मस्वनुषजते ।
सर्वसंकल्पसंन्यासी योगारूढरादोच्यते ॥ ४ ॥

“ When one is neither attached to objects of sense nor to actions, renouncing all fancies, then he is said to be enthroned in Yoga.”

Practical Knowledge of the Self is the fire produced from the wood of Reason by the friction of Discrimination with the help of the Preceptor. When the fire of Knowledge begins to catch the wood of Reason, by means of the wind of Shravana and Manana, the Jnâni is said to be enthroned in Yoga (*Yogârudha*). Then, he no longer feels attachment for the objects of sense, such as sound, touch, etc., nor for the actions which are likely to procure them, and gives up all selfish forethought by a strong conviction that the world of forms is absolutely unreal. The last qualification is the most important of the three¹, for, it is possible for him to be unattached to sense-objects as well as to actions on the understanding that they would throw obstacles in the Path of Salvation, and yet, at the same time, to feel the reality² of forms and of the pleasures deriving from them. When the wood of Reason of the *Yogârudha* is completely burnt by Chitta-Chaitanya Yoga (*Shama*), he enjoys Living-Freedom (*Jivanmukti*). This is all due to the proper training of mind, which, Arjuna is asked, in the next two verses, to control.

उद्धरेदात्मनात्मानं नात्मानमेवसादयेत् ।
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ ५ ॥

1 *Of. Yâ lâgiñ bhoga âni bhoga sâdhanâsi / tâki âni hoyâ sarva sañkalpa sannyâsi / tevhañ yogârudha tayâsi / mhanâveñ agâ Arjunâ ! //* *Yathârthadîpikâ.*

2 *Of. Mithyâ aiseñ disoni sakalahi vishaya saukhya nâvado —Soharobâ.*

युयात्मात्मनस्तस्य येनात्मैवात्मना जित ।

अनात्मनस्तु शत्रुत्वे यततात्मैव शत्रुयत् ॥ ६ ॥

' (A man) should raise the Mind by Reason and not depress the Mind, for even (a man's) own Mind is his friend and (a man's) own Mind is also his enemy. To him who having realized the Self, has subjugated his Mind by his Reason his Mind is a friend; but to him, who has not realized the Self, his own Mind behaves inimically, like an enemy.

The only way to control the Mind is to instruct the Reason to which it is subordinate. If the Reason is not properly guided by the hearing (*Shra ana*) of the Shastras in the company of Saints (*Satsangis*), it is sure to take pleasure in the objects of the senses and to direct the Mind towards them. But when the Reason understands by Discrimination (*Atmanatma-utka*) the evil effects of worldly pleasures, it avoids them just as even a hungry man shrinks from touching a dirty dish of sweets the moment he learns that it is mixed with poison. Every one therefore is advised to elevate (*uddharet*) the Mind by means of his Reason¹ (*atmānatmanam*) and not to trample it down into misery (*avasādayet*). Thus the Mind² (*ātma*) of one who realizes the Self is his friend.

1 *Of* Tyāsta ātman' mhanaje buddhi karani / ātma manā teñ uddharāveñ mhanoni / Shri Krishna bolli yā vachanā / shlokāchya purvārddhiñ // Uttarārddheñ mhanato Hari / kiñ ātmācha bandhu ātmācha vañ / mhanaj manāchi shatru mitra byā donhi par / vishada bolato yā shlokāñ // *Yathārthadīpikā*

2 *Of* Mano hi dvividham proktam shuddham ebāshuddhamēva cha ashuddham kāmāsañkalpam shuddham kāmavivarjitam // *Śruti*

Manāeva manushyānām kāranam bandhamokehayoh / bandhāya vishayāsaktam muktyā nīrvishayam smritam // Mana eja manushyānāñ banibā mokshanuñ kāranā chhe vishayāsakta to bandha kare chhe, nīrvishaya to mokeha -pe chhe — *Drivedi*

(*âtmanastasya bandhuh*), because, being vanquished by the Reason (*âtmanâ jitah*), it does not mingle itself with the sense-objects, whereas, the very Mind (*âtmarva*) of one, who does not realize the Self (*anâtmanastu*¹), becomes hostile to him like an enemy (*shatrutve varteta shatruvat*) As the unfortunate condition of persons, whose Mind is their enemy, is familiar to all, Shri Krishna describes, in the next verse, the good luck of that rare being only, whose Mind is his friend.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

“The Self-Lord (*Paramâtma*²), whose mind is subjugated and who is perfectly tranquil, is absolutely concentrated (on himself) amidst cold and heat, pleasure and pain, as well as honour and dishonour.”

The person, whose vanquished mind (*jitâtmanah*) is his friend, is tranquil (*prashântasya*), because he is free from desire and anger. This is the result of his well-disciplined Reason, which is able to divert the mind from the sense-objects to the Self, in which both of them merge themselves (*samâhitah*), taking alike the pairs of opposites, such as heat and cold, pleasure and pain, glory and shame (*shutoshna sukhaduhkheshtathâ mânâpamânayoh*) and the like. Now, in the next

1 Of Âtân jo purusha anâtma / mhanaje jyâsa thâukâ nase âtmâ / mana tyâcheñ tyâsa svamahimâ / shatru houni dâkhavi // *Yathârthadîpikâ*

2 Of Ghatâkâshu hâ jaisâ / nimâleyâñ teyâ avakâshâ / na lage miloñ âneñ âkâshâ / ânâ thâyâ // Taisâ dehiñ ahañtâru nâthilâ / samula jeyâchâ nâsala / tochi paramâtma sâñchalâ / âdiñ chi âthi // *Jñâneshrari*

Âtmâ kshetrajna ityuktah sañyuktah prakritanguṇairh / taneva tu vimuktah paramâtmetyudâhritah // *Mahâbhârata*

Shita tâpa tathâ sukha dukha, mâna apamâna ityâdi sarvabhâvamâñ tevâno âtmâ atyanta samâhuta ctale kevala sthira rahe chhe — *Dvivedi*.

two verses Śrī Kṛṣṇa completes the description of a Yogarudhā, which he commenced to give in the fourth verse

सामि ॥ १ ॥ मामा रन्ध्रयो विविदिष्य ।
 तू १ यु यत यार्ता सम ॥ १ ॥ मरावन ॥ ८ ॥
 उरनिमज्जु ॥ १ ॥ मयस्यो ॥ १ ॥ मयस्यु ॥
 मायुष्यपि न पायेतु सममुद्विगिरिष्यते ॥ ९ ॥

"The Yogi whose Reason is satiated with Knowledge and Wisdom who is rock steady whose senses are subdued and to whom a clod a stone and gold are alike is said to be attained He (however) excels who regards lovers friends and enemies, strangers neutrals, hateful worthy persons and kinamen, as well as saints and sinners, just the same

The man who practises Yoga after realizing the Self is said to be enthroned in it (*sukta or yogadrudha*) when he is quite content (*tristitna*) with the Joy of the Vyatireka Knowledge (*Jnana*) and the Wisdom of Ananya (*Prajna*) when his Pure Reason is unmoved (*utastha*) by passions or by any of the vexations of the world, and when he has been able to restrain his senses thoroughly (*vijitendriyah*) The first two (*Jnana yndana*) of these characteristics being secret, the Yogi alone is supposed to know them but the third one (*vijitendriyah*) can be observed by the people And yet we often come across hypocrites who show rigid self control

1 C Vyatireka talba eka-ji jn'na / ananya bodha vijnana / donhi
 bolli tanya ch. t na / bodhi na kari tevhi samāhi // Vikhala jnana te
 jn na / n āvā. hī. tka jnana te 1 vijnana / kīnānā jana tarā. lī saraṇa /
 cha udala chī svarupa // *Tathartī aś / jka*

2 C / utastha shabdacha vichāra / alā kīn nīrvāra / athalantārū
 arilāntara / purī nīrvikāra mhanā 1 yo asthāhi // Du idhīa karitāhi vikāra /
 indriyēṣa rā / vi haya tama donhi prakāra / abudha sattva svarupākāra /
 nīrvāra buddhi to mhanāvi // *Tathartī adīpikā*

with the object of screwing out money from the credulous, and we also find sometimes sincere devotees of Yoga enjoying innocent pleasures which fall to their lot. To distinguish them, therefore, the Blessed Lord gives the fourth¹ characteristic of a Yogârudha, viz, '*sama loshtâshma kâñchanah*', which means that to him a lump of earth, and useless stone, and glistering gold show all as one. Now, a question arises—Is it possible to be enthroned in Yoga by either of the Vyatireka and Anvaya methods, and, if so, which of them is superior? By saying that he, whose mental eye or Pure Reason (*buddhi*) sees the same essence (*sama*, i. e., *Brahma* or *Chaitanya*) in those who have natural affection towards him, such as parents (*suhrida*), those who do him good as friends (*mitra*), those who do him harm as enemies (*ari*), those who are indifferent to him (*udâsina*), those who wish well of him as well as of his enemy and are anxious to reconcile them (*madhyastha*), those whose conduct towards him is such as worldly people would think deserves his hatred (*dveshya*), those who are related to him (*bandhu*), as well as in those who are righteous (*sâdhu*) and those who are sinful (*pâpi*), is esteemed highest (*vishishyate*), Shri Krishna shows² that, after realizing the Self in both³ the ways, either of the methods may be followed to serve the necessary purpose, but that the Anvaya Yogi is by far superior⁴ to

1 Cf Jitendriya âni ichchhi dhana / teñ jitendriyatva dhana sâdhana / dhaniñ nirapeksha to vishaya sevana / piârabdheñ karî tathâpi yogârudha // *Yathârthadîpikâ*.

2 Cf Agâ! vyatirekeñ nirguna samâdhi / chittavritti nirodheñ sâdhi / tohi yogârudha pari âdhiñ / na tutati nânâtva bhedâche // Hâ bhâva dharonî antariñ / mukhiñ hâ shloka bole Hari / kñ anvaya samâdhi yogâvari / ârudha to vishishtha hoto tyâ parisa // *Yathârthadîpikâ*.

3 Cf Aksharam Brahma paramam—*B. G. VIII. 3.*

4 Cf. Vâsudevah saivamiti sa mahâtma sudurlabha—*B. G. VII. 19.*

the Vyatireka Yogi, because not a spark of duality remains in him, even when he is not in a state of concentration and mixes freely in the world. Now, the Master of masters proceeds to describe the Ashtānga Yoga or the Yoga of eight parts, *i.e.* Yama (self control), Niyama (moral observances) Asana (posture) Prāṇayāma (control of life-breaths) Dhyāna (meditation) Dhāraṇā (concentration) Pratyāhāra (abstraction) and Samādhi (absorption) recommended in the Yoga philosophy for the guidance of those who have realized the Self and who wish to be enthroned in Yoga. Of these, the first two Yama and Niyama are referred to in the following verse

योगी युजीत सततमात्मानं रक्षसि स्थित ।
यस्य ह्येतच्चित्तात्मा निरक्षरीरपरिग्रहः ॥ १० ॥

“The Yogi should constantly devote himself to concentration remaining in a secret place alone, with his mind and body controlled, free from expectations and quit of belongings.”

The aspirant is here advised to separate himself from society and to sit by himself (*ekaki*) in a retired spot (*rahasi sthitah*) in order that there may be no disturbance in his study of Yoga (*Yogābhyāsa*) which he must practise continually (*gunjita satatamatmanam*). He

1 Of Pāṇjali distinctly urged that *Samādhi* the last step of Yoga cannot be attained unless success is gained in the previous steps. Thus unless a Yogi attains complete success in Yama he cannot gain Niyama. Unless these two are mastered Asana should not be attempted. If Asana is not mastered Prāṇayāma is impossible. If Prāṇayāma is attained then only Pratyāhāra is to be obtained. When all these have been successfully mastered then and only then Dhyāna, Dhāraṇā and Samādhi will be successively gained.—*The Hindu Philosophy*, J. B. J. G.

2 Cf. *Yogachittavrittinirodhah*—Pāṇjali

is also warned to restrain his thoughts and senses (*yata chittâtma*), to divest himself of all hopes (*nirâshih*) of material happiness, such as is derived from wealth, children, fame and the like, and to be without belongings (*aparigraha*). These instructions¹ contain the essence of the principles² of Yama or self-control (*yatachittâtma*) and Niyama or moral observances (*ekâki aparigraha*) laid down by Pâtanjali in his Yoga Sutras. Freedom from hopes (*nirâshih*) secures both Yama and Niyama. This verse tells us, therefore, briefly, to observe everything which helps spiritual progress and to avoid whatever retards it. In the next verse, Shri Krishna speaks of Âsana⁴ or posture.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

“ Fixing his seat firmly in a pure place, neither too much raised nor yet too low, made of a cloth, a deer skin and kusha grass, one over the other. ”

1 Cf I want further to point out to you, that it (*Yoga*) is not a science of Ethic, though Ethic is certainly the foundation of it. Though Pâtanjali gives the universal precepts of morality and right conduct in the first two *angas* of Yoga, called Yama and Niyama, yet they are subsidiary to the main topic, are the foundation of it. No practice of Yoga is possible unless you possess the ordinary moral attributes summed up in Yama and Niyama, that goes without saying — *Mrs Besant*. Also Cf *Yathârthadîpikâ* VI 201-202

2 Cf The following are Yama—namely, (1) non-killing, (2) truthfulness, (3) non-stealing, (4) continence and (5) non-receiving. The following are the Niyama—namely, (1) internal and external purification, (2) contentment, (3) mortification, (4) study and (5) worship of God — *Pâtanjali*

3 Cf Jo nase nirâsha / tyâsa bādhe âshâ pâsha / maga yogâsa kânichâ avakâsha / yama niyama na padati kânîhi // *Yathârthadîpikâ*

4 Cf Âsana (posture for practising Yoga) is that which is pleasant and firm. Âsana becomes firm and pleasant by slight effort and meditating on the Infinite. Âsana being acquired, dualities, i.e., pain and pleasure, heat and cold, do not obstruct.

The Yogi is directed here to fix (*pratiśthāpya*) his *śroṇi*¹ in a clean holy spot (*śuclāś deśe*) His seat (*dakṣam*) which is to be on a platform neither too high (*nītyuchchritam*) nor too low (*natimelam*) covered with Kūśha grass or mat (*kūśaṁ itarām*) at the bottom with a deer skin (*aṁbā*) in the middle and with a sheet of cloth (*cātura*) on the top must be firm (*sthiram*) and soft for otherwise he would be uncomfortable² and there is fear of his being disturbed in his study In the next verse Śrī Viṣṇu touches the subjects of Prāṇāyāma (*control of life-breaths*) and Dhyaṇa (*meditation of the Person or God*)

तत्रैवाममा द्या यतचित्तोद्दिपिय ।

उपविद्यासते युज्यायोगमात्मनि यु ये ॥ १२ ॥

"There, settled on his seat, making the mind one pointed restraining thought and the functions of the senses he should practise Yoga for the purification of the Self (*I e Reason*)

In asking him to sit there in the posture which would be the easiest for him (*tatra upaśhyasane*) and to fix his mind exclusively on one point (*ekagran manah*)

1 Cf Aśvameṣam neṣi prasthā tara / pavitra devālaya kṣiṇi gaṅgā tīra / kṣiṇi guḍākaśāhina pavitra / nībhavātara balveṣi aśv ॥ Aśvāpavitra samāśrāṇa bhāṇa / teṣu hi ghṛāṇveṣi gāṁsina / talīṇi komala samāna kūśha ghaṇa / ity evaśāśina vyāghra kṣiṇi mṛga cheṣi ॥ Tājāvatī śuddha rasatāḥ ghṛāṇi / karavī ghṛāṇīyā paravati / atīncheṣi āśana ulandi / n cheṣi pādī bhūmi doṣa ॥ *Chāṇḍa nandalaṭari*

2 Cf There one is quite necessary that we should find a posture in which we can remain long the posture which is the easiest for each one is the posture to us For one man it may be very easy to sit in a certain posture, but this may be very difficult for another — Śrī Viṣṇu

Īśānānuṣṭhānaśāśana evaśāśina kṣiṇi ghṛāṇīyā paravati / atīncheṣi āśana ulandi / n cheṣi pādī bhūmi doṣa ॥ *Chāṇḍa nandalaṭari*

kritvâ), the Blessed Lord suggests¹ *Prânâyâma*², because, that would help him in subduing thought and the functions of the senses (*yatachittendriya kriyah*). The Yoga, which he is advised to practise for the purpose of purifying his Reason (*yunjyâdyogam âtmavishuddhaye*), is *Saguna*³ *Dhyâna* (*meditation of the Personal God*). It cannot be *Karma Yoga*, because the *Yogi* is already ordered to be alone (*ekâki*) and without belongings (*apanigraha*). It cannot be *Hatha*⁴ *Yoga*, because it

1 *Of. Manâchî ekâgratâ karâvî / mhanatâñ prânâyâma suchavî / hiñ manâchî ekâgratâ vâhavi / prânâyâmeñ // Yathârthadipikâ*

2 *Of* Its modifications are either external or internal, either long or short, regulated by place, time and number, either long or short. The other sort of *Prânâyâma* is restraining the *Prâna* by directing it either to the external or internal objects. By this covering (*Raja* and *Tama*) of the *Chitta* (which is made of *Sattva*) is removed.—*Pâtanjali*

Apâne juhvatî prânam prânâyâma parâyanâh—B & IV 29.

3 *Of* *Yoga* etheñ *lavana* / *vâkhânâvâ tarî te khuna* / *buddhichyâ shuddhicheñ bolatâñ kârana* / *Saguna dhyâna suchavî // Yathârthadipikâ.*

Chuttâvalambaneñvina / *jarî na râhe sthîrapana* / *tarî Devâcheñ saguna / svarupa chuntâveñ // Tethcñ hridayâchyâ shejârîñ / shodashopachâreñ pujâ kariñ / upâsâvâ bhîrî Harî / ananya bhâveñ // Rajastamîñ janî maila / taiñ chitta vegeñ hoyâ nirmala / maga nirgunîñ bhaktî prabala / âpasayâñ hoyâ // Vnekasindhu.*

“*Na Te rupam na châkâro nâyudhâni na châspadam / tathâpi purushâlâro bhaktânâm Tvam prakâshase //*”

Yogi may use devotion as a means. This comes out very plainly in *Pâtanjali*. He has given many means whereby *Yoga* may be followed and curiously ‘devotion to *Ishvara*’ is one of several means.—*Introduction to Yoga by Mrs. Besant*

Nirgunâchî prâptî Sagunâche yogen—Ekanâtha Mahârâja

4 *Of.* The practices of *Hatha Yoga* are very difficult and cannot be learnt in a day, and after all they do not lead to any spiritual growth. Many of these practices you will find in *Dessarte* and other teachers, such as placing the body in different postures, but the object in them is physical not psychological. There is not one muscle in the body over which a man cannot establish a perfect control, the heart can be made to stop or go on at his bidding and in the same way each part of the organism can be made

has no power to improve the Soul although it may cherish the body True *Vairāgya* (*dispassion*) consists not in leaving the wife and children, but in ceasing to love the body itself This is the highest purity of Reason, which can be accomplished only by the Meditation of the Personal God It is for this reason that when the Sage Kapila¹ speaks of the *Ashtāṅga Yoga* in *Śrī Bhāgavata* (*Dvitiya skandha*) he gives a detailed description of the *Saguna Dhyāna* for the benefit of his mother Devahutī *Śrī Krishna* has also further on (*Ekādasha skandha*) recommended the same course to Uddhava under similar circumstances Now if any one were to ask why purification is again necessary to one whose Reason, once purified has already realized the Self, the answer may be given by the simile of uncooked rice which requires to be washed over and over again before it is fit to be boiled *Śrī Krishna* describes the next step of *Yoga vi- Dhāranā* (*concentration or meditation of the Impersonal God*) in the two following verses As, however it is not possible for the *Yogi* whose mind is accustomed to meditate on the several limbs of the *Saguna Image* to grasp the *Nirguna Brahma* all at once

to work at his bidding The result of this part of *Yoga* is to make men live long Health is the chief idea, the one goal of the *Matha Yogi* He is determined not to fall sick and he never does He lives long—a hundred years is nothing to him he is quite young and fresh when he is 150 without one hair turned grey—*Sūmī Virekhananda*

1 *O* *Ashtāṅga Yoga Bhāgavatī* / *Kapila Muni Devahutiprati* / *saṅga*
tetheṁ dhyeya murti / *śarīstara e ṅga Mukundjeḥi* // *Dvitiya skandhī*
yeḥi rīti / *ekādasha skandhī* *Uddhavāprati* / *jeḥi n ashtāṅga tetheṁ bolati*
parānāntarīṅhi dhyāna Sagunacheṁ // *Yatharthadipikā*

O *Konī etheṁ aṣṭāṅ holati* / *tari he shuddhī konati* / *tāndula kām*
dile sadile tari dhuti / *pākasamayī vāraṇvāra* // *Ya śrurukhuchi buddhi* /
jari pivalicha āhe shuddhī / *tari yō-śrudhatya siddhi* / *ghadāvi dhyāneṁ*
Sagunachyā // *Yatharthadipikā*

in order to enable him to concentrate his mind on one single point in himself¹, he is first told to fix his gaze upon the tip of his nose.

समं कायशिरोऽग्रं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रसांतात्मा विगतभीर्ब्रह्मचारिभूते स्थितः ।

मनः संयम्य भवितो युक्त आसीत मत्परः ॥ १४ ॥

“ Holding the body, head and neck even and steady, (remaining) motionless, looking fixedly at the point of the nose, and not looking about in space, with Reason at peace, fearless, firm in the vow of the *Brahmachâri* (continence), he should restrain his mind, think on Me and sit down attuned, having full trust in Me.”

Before fixing his gaze upon his nose-end (*samprekshya nâsikâgram svam*), without allowing it to roam in all directions (*diśhaschânavalokayan*), he has to hold his body², head and neck (*kâyashirogrivam dhârayan*) straight (*samam*) and unmoved (*achalam*), because, thereby the mind remains steady (*sthuram*). When success is accomplished in this exercise, he is free to practise *Dhâranâ*³ or concentration (*lit* fixing the mind in the Self), which is described in the words ‘*Manah sañyamya*

1 *Of* Âpalî dhâranâ âpana / dharâvi he bânâvi khuna / âni nânâ avayava dhyâniñ jeñ nipuna / teñ chitta thârâveñ ekatra // Yâ kâraneñ Kamalekshana / sâṅgato svanâsâgrannikehana / kiñ dhyeya âpana hi khuna bânâvi sâdhakâ // *Yathârthadīpikā*

2 *Of* Shuddha jâgñi, va ‘sharira, mana va dokeñ sama karuna’ he śhabda Shvetâshvataropanishadâñtila âheta — *Gītārahasya*

3 *Of* Athavâ dharyeñ karuñi heñ mana / svarupa dharije dâtuna / yâ nânva dhâranâ he sâhâveñ lakshana. — *Yogarâsishtha by Ranganâtha Swâmi*.

Maññā hīto yuktā dśita Matparah, i e¹*, controlling his mind and remembering Me, Who am the real thing in it he should devote himself to the Self with a full Faith that through My Grace his efforts would be crowned with success. This however he would be able to do only when* by steady practice in Dhyāna his Reason becomes tranquil (*prasthārtitā*) and his heart devoid of the fear (*vigatali*) of failure in Yoga and when by the strict observance of Yama and Niyama he remains steadfast in his vow of continence (*Brahmachāritratatsthitah*). Now, if the Yogi is not disturbed in his concentration or worship of the Impersonal God by either sleep (*Laya*) or fancies (*Vikṣepa*) the Dhāraṇā may be called *Samādhi* (absorption). Sleep is checked by regulated food and exercise and fancies are avoided by the practice of Pratyāhāra (abstraction) which is one of the eight *aṅgas* (parts) of Yoga. The former point is touched in the two verses following the next which alludes³ briefly to the Supreme Bliss that is in store for the Yogi who practises such a Dhāraṇā⁴.

1 *O* Iarvokta r dñi bhikṣa / maha saiyamuni vhaiveñ Macchikṣita /
mhanaj clikṣā pratyahaka atyanta / jo M smat veñ ty M t ā // Ala
leya terh ē yuktā / mhanaje clikṣa svarupā prayukta / ni Matpara
mhanaje M ā bhakta / kṣa Mcha para sīlīhī t yaka jayachī // *Yathārtha
dīpikā*

2 *O* Kṣā yama niyamanchikṣā āgeñ / purvārdhikṣā tyāchīyā prasañgeñ /
sucharuni ut ardhicēñ Bhāratāgeñ / dhāraṇā tyachī varṇikṣā // 1ā shloki
Hārī / dhāraṇā bolikṣā pari / samāhī hechī dhāraṇā juri / na ye t lya
vikṣepa // *Yathārthadīpikā*

Yath'yathālmā parimriṣya oau Matpunyagūthāshravanābhikṣā
nash / ta hā tathā pashyati var'u sakshyam chakshurya haivanjana sampra
yuktam // *Śrī Bhagavata*

3 *O* 1ā shlokiñ dhāraṇā / bolikṣā tyāchīyā antahkaranā / tyāchīyā
prīptīchīyā vīvaranā / bolato yā shlokeñ // *Yathārthadīpikā*

4 *O* Dhāraṇā is the intense and perfect concentration of the mind upon some one interior object accompanied by complete abstraction from

Pratyâhâra is omitted for the present, because the Yogi, who is being described here, is supposed to be 'Matpara' and, owing to Divine¹ help, he is free from *Vikshepa* (fancies or outer attractions) and does not stand in need of it. Pratyâhâra is also not necessary in the case of a Yogabhrashta, or one who had a fall from Yoga in his past life. The subject², however, is dealt with in this Chapter, immediately after completing the description of the spiritual course of the 'Matpara' Yogis, for the benefit of the Nirgunopâsakas (*Worshippers of the Impersonal God*), who may have commenced the study of Yoga in this life only.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

"Thus, constantly united with the Self, the Yogi, whose mind is controlled, attains Peace, which culminates in the Bliss of Emancipation and which is My own."

The Yogi, who is ever attuned in this manner (*yunjannevaṁ sadâtmanam*) with his mind restrained (*niyatamânasah*) in his Dhâranâ (*concentration*), enjoys the Bliss of Samâdhi³ (*absorption*) and, in due course, everything pertaining to the external universe or the world of the senses. Samâdhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes—the All—*The Voice of the Silence* by H. P. Blavatsky

1 Of Teshâmabam samuddhartâ.—B. G. XII. 7

2 Of Sañkalpa prabhavân kâmañustyaktvâ âtmanyeva vasham nayet—B G VI 24-26

3 Of Evam aisi dhâranâ / teñchi samâdhi bâne antahkaranâ / tevhañ yâ shântichyâ lhunâ / to pâve // To pâvato parama shânti / nirvâna paramâ jisa mhanati / parama nirvâna bolati / kaivalyâteñi // Kaivalya teñ parama / jeñ shuddha nirguna Brahma / teñ sarvadâ sarvatra nirdharma / sphure spashta // Akhanda nirgunâchâ anubhava / tetheñ akhanda shânticheñ vaibhava / he Mâzi shânti hi pâvati mânava / yogeeñ karuni // *Yathârthadṛṣṭikâ*,

comes to (*adhigach khati*) the Peace (*shāntim*) of Living¹-Freedom, which is known as *Nirāṇa Paramām* or *Kaivalya* meaning in plain language, the Nirguna Brahma (*Impersonal God*) itself. It is called My own (*Matsañstham*) because it is the Eternal Blissful Experience (*Akhandānand mubhava*) of the Saguna Brahma (*Personal God*). Now Shri Krishna proceeds to suggest the easiest way to avoid *Laya* (sleep) as even a sincere devotee is likely to be disturbed by it in his Samādhi on account of his close contact with the body, which is the result of his previous Karma.

नात्यन्नतस्तु योगोऽस्ति न चेकात्मनन्नत ।

न चातिस्वप्नीरस्य जाग्रतो नेव चातुन ॥ १६ ॥

युषाद्वापिद्वास्व युक्चेष्टस्य कमेसु ।

युक्तस्वप्नायनोयस्य योगो भवति दुःखदा ॥ १७ ॥

"Yoga is not for him who eats too much, nor for him who does not eat at all; not for him who sleeps overmuch nor for him who is (ever) awake. That Yoga, which destroys (all) pain is for him, who takes due food and exercise, who toils duly in all actions, and who sleeps and wakes (in) due (time).

It is impossible for one who overloads his stomach (*nātyashnatastu*) to devote himself to concentration (*yogo stī*). If one is addicted too much to sleep (*atīsvapnashilasya*) the purity of his Sattva, which is necessary for Self realization would be tainted by the quality of Tamas and if he keeps excessive vigils (*jaग्रतो*) he would feel drowsy while practising Yoga. Similarly he who

1 Cf. *Jyāsa bhāṇa bhā anubhava / tyāteñ sahaja shānti vaibhava / jīvanmukta to mānava / mhanīvā tevhan ॥ Yatharthadīpikā?*

Mokshāsa śikhana aśī Mūl to shan i pāvato—Samashtoti

Of Vihāra jo pādeñ apādiṣe—Chitśāṇḍa mandalāhari

Yihāra gamanāgamana—Yatharthadīpikā

fasts too much (*anashmatah*) is also sure to be prevented by hunger from concentrating his mind. The word 'Yoga' applies to both Vyatireka and Anvaya Samâdhi, but the word 'Ekânta', which means end (of all phenomena², like ornaments) into one (the real thing³, viz., *Svarupa* or *Brahma*, like gold), refers particularly to Anvaya Yoga. By due food and exercise (*yuktâhâra vihârah*) is meant food and exercise of such kind and measure as would suit the constitution and circumstances of the Yogi concerned, and enable him to make his mind steady in the Self with the greatest ease and joy⁴. The same principle also applies to the performance of duties (*yukta cheshtasya karmasu*), whether religious⁵ or natural, as well as to sleeping and waking (*yukta svapnâva-bodhasya*). All these things, therefore, must necessarily differ in different persons. One point here deserves special attention, viz., that the Yogi should, on no account, devote more time to the observance of religious

1 Cf Yoga shabda ubhayatrahi / ekânta shabda vishesheñ kâñhiñ / anvayâkade jaisâ taisâ nâhiñ / vyatirekâkade || Kñi ekâ chitsvarupâñita / dise sarva jadâchâ anta / to yoga bolâvâ ekânta / jeñvi ekâ hemiñ nânâ alañikâra || *Yathârthadîpikâ*

2 Or appearance called 'Erscheinung' by Kant in his 'Critique of Pure Reason'

3 Called 'Ding an Sich' by Kant.

4 Cf Aiseñ yuguticheni hâtheñ / jaiñ indriyâñ ope bhâteñ / taiñ santoshâsi vâdhateñ / manu chi kari || *Jnâneshvari*

5 Cf Taiseñchi karmâchyâ thâñi jâna / paramita cheshtâ karuna / pranava japa upanishatpathana / yuktachi jâna karâveñ || *Ohnsadânanda-lahari*

Gâyatrîchâ japa uttama / to eka sahasra shata madhyama / kanishtha japâchâ nema / dashaka mâtira Shruti siddha || *Shruti*—'Sahasraparamâm devim shatamadhyâm dashâvarâm' / spashta Shrutichâ artha / evam shuddha chitta yogâbhyâsiñ kritârtha / agatyavidhi paripâlanârtha / karmeñ kari || Tyâñita gâyatricâ japa / karitâñ sphure jari svarupa / vigharaleñ âni thijaleñ tupa / bhinnâ nasati || *Yathârthadîpikâ*,

rites and ceremonies than what is absolutely necessary, for his study of Yoga will surely do him greater good than anything else. While repeating the 'Gayatri Japa' or Japa of Harinâma' if he remembers the Self and in his joy forgets the Japa still he gains the real purpose for which it is to be performed. He, who follows carefully the suggestions of Shri Krishna with regard to moderation in eating etc. is alone able to practise this pain killing Yoga (*yogo bhavati duhkha*) and to secure the steadfastness of mind called *Samâdhi* (the 1st step of Yoga) which is described in the next verse

यदा विनियत चित्तमात्मन्येवावतिष्ठते ।

नि स्पृह सर्वकामेभ्यो युज इत्युच्यते तदा ॥ १८ ॥

"When his mind well restrained is fixed on the Self and he is indifferent to all that is longed for then he is said to be attuned (enthroned¹ in Yoga)

Unless the Mind or Sattva of the Yogi is well purified² by the separation of Rajas (*senses* or *Indriyen*) and Tamas (*sense objects* or *Vishaya*) and he is quite free from even the least attachment to objects of desire (*nishprīhah sarva kāmabhyo*) his Reason can never become steady in the Self. For, it is impossible for the mind to remember the Self as well as the sense objects at one and the same time. The moment therefore it thinks of some desirable thing for want of sufficient dispassion (*Vairāgya*) it loses sight of the Self and then there is

1 Cf Agā! jevbhāṁ viśheṣaṁ ā nīyata / uktaprakāraṁ nemīleṁ jeṁ atyaanta / teṁ ātmasvarupīṣṭha ihāre chīta / mhanāvā yo, ārudha tevhaṁ to yogi // *Yatharthadīpikā*

2 Cf Tārī jayā kālechyā ihāṁ / atī vairāgyeṁ chīta vīnīyata pāhu / viśheṣeṁ raja tama gele jayāche sarvahi / avachchha pāhu atīshayesiṁ // *Ohitsadanandalahari*

no scope¹ left for concentration. The Yogī², who is full of dispassion, however, having no outer attractions (*Vikshepa*), transcends the waking consciousness (*Jāgrityāvasthā*) as well as the dream consciousness (*Svapnāvasthā*), which appear in thought. Again, his strict observance of the rules of temperance enables him to avoid *Laya* or sleep and, thus, he goes beyond the deep sleep consciousness (*Sushuptyāvasthā*) too. His well-restrained Reason (*vinīyatam chittam*), therefore, is merged in the Self (*ātmanyevāvatiśthate*), and the state of consciousness produced is called *Turyāvasthā*, which may be accomplished either by Vyatireka or by Anvaya. He is then said to be a *Yogārudha* (*Yukta ityuchyate tadā*). With regard to this last step (*Samādhi*) of the Yogī, the Shāṇḍilya Upaniṣhad says that it is the union of the *Jīvātmā* (Individual Self) and the *Paramātmā* (Higher Self) without the three-fold state (*viz*, the Knower, the Known and the Knowledge), and is of the nature of extreme Bliss and pure Consciousness. Shri Krishna explains, in the next verse, by a simile, how the Reason of the Yogī becomes steady in concentration.

यथा दीपो निवातस्थो नेङ्गते सोपमा रम्यता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

“As a lamp standing in a windless place flickers not, such is declared to be the simile of this Yogī of

1 *Of Durnivāryam manastāvyāvattattvam na vindati / viditetupare tattve mano naustambhakākavat // Yogavāsishtha.*

2 *Of Evam nihsprihā na vikshepa / kiñ jyāsa āvade eka svarupa / laya parihārācheñ teñ jeñ rupa / teñ yuktāhāravahāratvīñcha bohleñ // Evam vikshepa kalpaneteñ mhanat / tevhāñ svapna kiñvā jagriti / kiñ nidreñitah dekhati / nāñārupeñ teñ svapna // Evam svapna āñ jāgriti / kalpaneñita avasthā doni disati / nidrā mhanāvi nusati / te sushupti atyanta // Evam vikshepa āñ laya / tevhāñ sphure avasthā traya / jevhāñ chitta svasvarupamaya / tevhāñ turyāvasthā chaturthiñ // Yathārthadīpikā.*

restrained mind who is absorbed in the Yoga of the Self

The mind of the Yogi (*yogi*) before it practised the different steps of Yoga was as it were trembling with the desire of sense objects just as a lamp does when it is exposed to wind. But when it happens to be separated from the senses and their objects by the dispassion (*Vairāgya*) produced by Yama Niyama and Dhyanā and directed towards the Self by the study (*Abhyāsa*) of Dhāraṇā (*śitalīkṣā*) it becomes steady in the Self (*śamāśamātmaśānti*), also like the lamp which burns bright when it is sheltered from the wind (*vāthā dīpo śītaśāntaṅgate sopamā smṛitā*). Now a question arises—why the study of Yoga is necessary when the purified mind of the Yogi who has realized the Self possesses sufficient dispassion? The answer is that since the mind after being accustomed throughout millions of lives to deal with nothing but forms of things is now directed to the formless Impersonal God it feels naturally a sort of restraint until it gets the taste of the inexpressible joy of Brahma by constant study. This joy² Shri Krishna describes in the two following verses

यतोपरमते चित्त निरुज योगसेवया ।

यत्र चैवात्मनात्मानं परं यात्मनि नुप्यति ॥ २० ॥

1 Of Pari vairāgya upaśe jhyāsa / samāśāntiā bīnāśe tayāsa / karaneñ ligākañ abhyāsa / śhala āśeñ purvapakāśicheñ // Virekeñ vairāgya dharī / pari chittāsa abhyāsa ākāśi / teñ yojitū nīrākāśi / kondani mñni āpar teñ // Teñ chi ta gha lghadī / abhyāśi gle svarupāchigodī / a hīratva bīnāśe na soḍi / anubhava to ānandāchā // *Isthārt / adīpikā*

Cf Aglī jethēñ nīredbīlēñ chitta / uparamāteñ aśe p vata / mhanaje svarupīñ svarupamāya aśe bota / jadavrittī smarana tākuni // Jethēñ śimayāchakaruni / chitta ātmākāra bouni / ātmayācha māji ātmayāteñ lakṣhuni / santo hatai // *Isthārt / adīpikā*

सुखमात्यंतिकं यत्तदुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चेवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

“ That, in which the mind, restrained by the practice of Yoga, comes to rest ; that, in which he, seeing the Self by the Self, is pleased in the Self ; that, in which he experiences unending joy, which is beyond the senses, and which can be grasped by the Reason only ; wherein once settled he moves not from the Truth.”

Where (*yatra*) the purified mind¹ (*chittam*), restrained by the practice of Yoga (*niruddham yogasevayâ*), abandoning all recollection of its functions, ceases to work (*uparamate*), and where it, becoming the Self by means of the Self, is content with seeing the Self in the Self (*yatra charvâtmanâtmânam pashyannâtmam tushyati*) for, it no longer sees the material world which is full of misery—there, he enjoys infinite happiness (*vetti yatra sukhamaatyantikam*²), which is called *Bhumâ*³ in Sâma-veda. It transcends the senses (*atindriyam*), which are all finite⁴ and, therefore, nothing but sources of pain, and

1 *Of* Na chakshushâ grihyate nâpi vâchâ nân्याirdevastapasâ
karmanâ vâ / jñānaprasādēna vishuddhasattvastatastu tam pashyate
nishkalam dhyāyamānah // *Shruti*

Na sadrisham tishtati rupamasya na chakshushâ pashyati kaschidenam/
hrîdâ manishâ manasâbhiklîptam ya enam viduste amritâ bhavanti //
Shruti

Jetheñ âtmayâchakaruni / chitta âtmâkâra houni / âtmayâcha mâji
âtmayâteñ lakshuni / santoshateñ // Jaise netra dîpeñcha karuni / dîpâteñ
pâhati jyâ sadaniñ / teñ sadanahi disenâ nayanñ / dehâdî prapancha teñvâñ
ye riti // *Yathâarthadîpikâ*

2 *Of* Nîdrâdau jâgarasyânte yo bhâva upajâyate / tam bhâvam
bhâvayan sâkshât akshayyam sukhamaashnute // *Yogavâsishtâ*

Liyate sushuptantannigrihitamnalyate—*Gauḍa Pādâôhârî ya.*

3 *Of* Yo vai bhumâ tatsukham—*Shruti*

4 *Of* Atha yadalpam tanmartyam tadduhkham—*Shruti*.

is revealed to Pure Reason alone (*buddhīrādhyam*)
 Worldly happiness however differs from this spiritual
 happiness only as a drop¹ of water differs from the
 ocean. What is happiness, then? It is nothing but *the*
forgetfulness of everything. When one secures for
 instance anything that is agreeable² to him such as
 wealth honour sensual pleasure &c his mind is for the
 time being devoid of all ideas and the natural state of
 the Self which he experiences is called happiness. As
 soon as the wave of an idea intervenes the happiness
 is destroyed. The period of happiness therefore lasts as
 the Sage Vasishtha tells Shri Rāma in Yogavāsishtha
 between the end of one state of consciousness and the
 beginning of another (*Nidrdhau jagrasy ante &c*). When
 the Yogi savours this Supreme Bliss he gives up all
 thought of worldly pleasures and is unswervingly
 attached to it (*na chaṭiḥyam sthitaschalati tattvataḥ*) as the
 flies are to sweets. People therefore fall from Yoga
 simply because they do not get the true relish of this
 joy. And yet one who has got it is also bound³ to

1 *Oḥ* 1-asv itāna jasy ny ni bhutini rātrāni upajīvantī—*Śruti*
 Yār'antā nāpān sarvaś' amplatodako tāvān sarveshu Vedeshu
 Br hmanasya vijīvanāḥ // *B G II 46*

Wherever there is any bliss that is a part of that Eternal Bliss which
 is the Lord Himself.—*Sri Sri Veda-mūla*

To tat p... amāṇanda s'andha / vishaya sukha teṇi tūṇi bindu / aśeṇi
 n mājajāna mandu / mharat vishayāni talamall // *Anandajigara*

Oḥ 8 Lallitā / vi mriti / ticha ānandāchi sthiti // *Anandajigara*

3 *Oḥ* Āpāntāḥ priya jēṇi k āhiti / teṇi prīpta bolāṇcha pāhiti / dūṇi
 aḥ buri rāha nāhiti / teṇi teṇi sukha vāte // To sam yāni teṇi sukha
 bhāṇ / dūṇi sphurāṇi teṇi nāṇ / ānandāni teṇi ānandāni vāte / vāte
 to jīvaṇi // Māhitiāni teṇi āhiti / jīvaṇi teṇi vāte / ticha ānandāchi
 sthiti / ānandāni teṇi sukha vāte // *Anandajigara*

4 *Oḥ* Aishā sukha jārīni āhiti / prītibhā bhava na suto yāni / to
 bhava sukha dūṇi rūpāni bolāṇ / tāni na chāle hen vāte āhiti yā
 āhiti // *Lāḥ itthadipā*

enjoy earthly pleasures and suffer pain, which fall to his lot as the result of his actions in past lives. Shri Krishna tells us, in the next verse, that, in spite of these enjoyments and sufferings, he does not waver at all.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्नियतो न दुःखेन गुरुणापि विचिह्यते ॥ २२ ॥

“ Gaining which, he deems no other treasure greater than it; wherein fixed, he is unmoved even by heavy grief. ”

Having acquired the joy of the Self (*yam labdhvâ*), he cannot dream of any acquisition transcending this (*âparam lâbham manyate nâdhikam tatah*). To him, there can be no comparison whatever between his own pure, unmixed happiness and the pleasures derived from the senses, which are full of the germs of pain. In the same way, when he is once harboured there (*yasmin sthito*), he cannot be stirred¹ or shaken off by even the direst pain (*na duhkkena gurunâpi vichâlyate*) from that Bliss. In the next verse, Shri Krishna defines the Yoga, which produces such a beneficent result

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥

“ That should be known to be named Yoga, in which there is a severance of union with pain. This Yoga should be practised with firm resolve with dauntless heart. ”

The four² verses from 20 to 23 form only one sentence. Pâtanjali defines Yoga as ‘inhibition of the functions of the mind (*Chittavritti nirodhah*)’. When the

1 Cf. Kṛtakṛtyam prâptam prâpanyam âtmalâbhânnâparam vidyate iti Smṛitiḥ

2 Cf. He châra shloka miluna ekacha vâkya âhe,—*Gītâ ahasya*,

mind i.e., Sattva animated by the Self, runs after Rajas (senses) and Tamas (objects), its functions are called *parāṅvṛtti*¹. When it withdraws itself from them and turns back upon the Self, its function is called *'pratyag-vṛtti*¹. As soon as the mind sees the Self it merges into it just as our sight which is enabled to see different objects by the help of a lamp sees nothing but the lamp, when it is directed to it alone. We are to understand (*vidyat*) that the state of mind which ceases to have its connexion with the senses and their objects and thus breaks loose from pain (*īam duḥkha saṃoga-viyogam*), is called *Yoga* (*yoga sañjñitam*). To this the Yogi must cling (*yoktavyaḥ*) steadfastly (*nischayena*) and undespondingly (*nirvinna chetasā*). The complete idea expressed in *nirvinna² chetasa* is that by cultivating a thorough disgust for worldly things and pure Love for the Self, he should strive strenuously without caring for delay or difficulties. In the next three verses Shri Krishna speaks of *Pratyahāra* (*abstraction*) for the guidance of those Yogis³ who depend on their own efforts for success in their practice as it is necessary for them. The step was as already mentioned omitted from the description of the *Matpara*⁴ Yogis because they did not stand in need of it.

1 *Of Pratyagvṛtti svarupa / p hantīchī boyā tadrupe / klīḥ drīhīti pīhuḥ l ge dipa / anya nā dekhe te samayāḥ // Jy dipaprakāshenchī netra / pāhātī padārtha chītravichitra / te pīhuḥ līgatāḥ dīpa matra / padārtha tebhāḥ nā dīśati // 1ath rthādīpika.*

2 *Of Evam jadvṛtti sañjyā / lochī anāḍī duḥkha bhoga / tyā vṛttichā hot ī vīyoga / yoga b nō vyat chī // Yath rthādīpika.*

3 *Of Prapanchāḥ vairagya teḥchī bhāgya / moksha sūbhāsanāḥ bāṣavi // 1atharthādīpika.*

Also vair gya heḥ karī—*Jñāneshtari*

Bahu k la līgato mhanonī / k āhī khodu manāḥ nā mānuni / manonīgraha anu līnī / stī jn tenī kar vī / *Chītsadanāḥ lalākari*

4 *Of Hiesho dhikatarasteshu dehavadbhīravapyate—B G XII 6*

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैर्वेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

“ Casting out, without exception, all desires born of the fancies, and restraining the whole group of the senses from all sides by the mind alone, he should, step by step, become quiescent, by means of Reason controlled by steadiness; and, making the mind abide in the Self, should not think of anything. Wherever the wavering and unsteady mind breaks forth, there he should ever restrain it and bring it back to the control of the Self alone.”

The Yogi is advised¹ to abandon altogether, one and all, the desires bred by dreams

1 *Of* Agâ! sañkalpâ pâsunî / je kâma sañskâra baisale manîñ / te sañkalpâ pâsunî jâle mhanonî / mhanâve kâma // Tyâ sarvâtñ kâmatêñ / tâkunî maga tyâ manendriyânteñ / atyanta nemâveñ jññ nânâ vishayâñteñ / dhyâta hotñ manîñ nighonî // Shrivana manana madidhyâsa / tibiñ prakâreñ buddhisa / dridha vase sañskâra rasa / itmâ aisâ mhanonî // Ohidâtmâchi âtmâ hâ nischaya / joñ joñ karî toñ toñ tanmaya / hotâñ dhâranâ teñchi hoyâ / âtmâ pratyagâtmiñcha mhanonî // Aishâ dhâraneñkarunî / je buddhi ase nischaya dharunî / te buddhi *dhriti grihâtâ* mhanonî / mhanâvi agâ! // Tyâ buddhikarunî uparamâ / halu halu pâvâveñ gâ Pândavottamâ! / mhanaje yogâ vâñchunî itara kâma / manîñ na dharane sarvathâ // Evam âtmayâvinâ / lâñhiñcha nalage aisi bhâvanâ / teñchi uparamaneñ Arjunâ / mhanunî suchavi Shri Krishna // Pâvonî aishâ uparamâteñ / yogiñ yojitâñ manâteñ / âtmasvarupiñ buddhivanteñ / sthira karâveñ // Mana âtmatviñ karunî sthira / chintunî naye lâñhiñ itara / âtma sphurana nirantara / yogiñ bâne aiseñ karâveñ // Jyâ jyâ padâñthiñ mana / nighonî karî chintana / yogiyâneñ hounî sâvadhâna / tetheñ tetheñchi âtmatviñ yojâveñ // *Yathârthadîpikâ*.

of wordly good (*sañkalpa prabharān kāmāñstyaktvā sarvānasheshatah*) and to withdraw the team of senses from their objects on all sides by the mind only (*manasanendriyagrāmam viniyamya samantatah*) which being directed to the Self, no other thought should be allowed to touch it. If it be unwilling to forsake the sense objects owing to previous tendencies the Reason in whose power it is placed should be made to exercise its authority and force it to remain in the Self. But if the Reason itself believes in the reality of things, it would not care to control the mind. It is therefore also to be won over by *Dhṛiti* that is by a firm conviction that the Soul itself is the Self. This however cannot be achieved without *Shravana* (*hearing*) *Manana* (*Conning*) and *Nididhyāsa* (*Self contemplating*). With Reason thus emboldened (*buddhyā dhṛiti grihitayā*) the Yogi is asked to resolve slowly (*śhanaiś śhanaiś*) that he requires nothing but the Self and become tranquil by ceasing to think of sense objects (*uparamet*). He is then to fix¹ his mind steadily upon the Self (*ātma sañstham manasī kṛtvā*) and dwell his thought on nothing at all (*na kinchidapī chintayet*). It may be pointed out here that the same quality of Sattva which is called Mind (*manas*) when it thinks of the different objects of

1 Cf. *Āt. ū niyamuchi bhī yekalā / jīveñ karivī upaia / jaisa kritanishchayācheyu kōl / bībirī noho || Jñ. panchari*

ityanta dhairathi arthāt dhṛitī karine buddhī grihitā etale dridha nishchayavulī rāho temā karī.—*Drivedi*

Ati dhīrasyukta buddhī karuna / manonirodhana karaveñ—*Chitsādānandalahari*

2 Cf. *Uparama etale kevala nishāñga thāi jai sarva uparathi vṛittī kheñchī līl —Drivedi*

3 Cf. *Alsoñ teñ ātma sañstha mana karunī / sarvatra sarva vṛittī mūtra tyajunī / svatah siddha ātmā mātrachī karunī / anika manāñ chintāñ nako || Chitsādānandalahari*

the senses, is called Reason (*buddhi*) when it is able to determine that the Self alone is happiness and that the material world is nothing but misery. When the Sattva or mind, however, in spite of this resolution, cannot resist the temptation of hankering after the sense-objects for want of the support of the Saguna Brahma, Pratyâhâra¹ (*abstraction*) is the step recommended to the Yogî. It consists in reining back (*niyamyâ*) the active and wandering mind (*manaschanchalamasthîram*), which breaks from control, to the Self that exists in the very objects to which it may choose to run (*yato yato mscharati tatastato tadâtmanyeva vasham nayet*), as no thought can possibly arise without the light of the Self. If the mind, thus, stays there quietly and ceases to think of anything else, it may safely be said to have been won over. Otherwise, such a state of mind, which alone enables the Yogî to enjoy the infinite Bliss referred to in the twenty-first verse of this Chapter, must be acquired by constant practice. The nature of that inexpressible happiness, which he secures when his mind is fixed steadily upon the Self, is clearly defined by Shri Krishna in the next verse

प्रशांतमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

“The highest joy, free from the quality of the senses and sin (i. e., the functions of the mind), comes to

1 Of Tathâpi heñ mana / abhyâsîñ karuñcha lâge kâññîñ chintana /
tari rîhoni sâvadhîna / pratyâhâreñ âvarâveñ mbane yâ shlokiñ ||
Jyâ jyâ padârthîñ mana / nighoni kari chintana / yogyâneñ houni sîva
dhâna / tetheñ tetheñcha âtmavîñ yojâveñ || Atmaprakâshâvinâ / kalpanâ
toñ uthenî / tetheñ tetheñcha tyâ manâ / pratyagvrittineñ yojâveñ âtmavîñcha ||
Yathârthadâpinâ

Â pramîne nirodha samâdhi karatîñ yoginuñ chitta je je pîsîthi
chîle te te pîsîthi tene pâchhuñ valî âtmâneja âdhîna karavûñ,—*Divedi.*

faith in the reality of things, which is the seed¹ of every possible sin (*kalmashah*), and enjoys (*ashnute*) with ease (*sukhena*) the endless Bliss (*atyantam sukham*), which springs from coming into touch with Brahma (*Brahma sañsparsham*). "One should earnestly practise this unconventional bliss", says² Shri Shankarâchârya, "until it will obediently spring up of its own accord in an instant at the will of the individual." Shri Krishna has, so far, been describing the Vyatireka Yoga, which consists in separating oneself from the functions of the mind. When this Yogî, however, rises from his Samâdhi and opens his eyes, he cannot help seeing the world outside and feeling that it is real. Under these circumstances, how can he be said to enjoy Living-Freedom (*Jivanmukti*), which is mentioned to be his privilege in the preceding verse? The Blessed Lord, therefore, describes, in the next verse, his Anvaya³ Yoga, to which, when indirect reference was made in the twenty-sixth verse regarding Pratyâhâra (*abstraction*), it looked like only a means of Vyatireka Yoga.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

1 *Of* Sakala kalmashâncehî bija / mula vâsanâ je sahaja / te geli aiseñ Adhokshaja / suchavi etheñ || Parantu ughaduni netra / dekhele jevhâñ jaga vichitra / tevhâñ prapancha sarvatra / disoñ lâge sâchasâ || Âñi purva shlokiñ Shripati / bole jivanmukta sthiti / yogâchi toñ bholâ riti / vyatirekamâtra || *Yathârthadîpikâ*.

2 *Of* Imam châkritrimânandam tâvatsâdhu samabhyaset / vashyo yâvat kshanâtpuñsah prayuktah sambhavet svayam || *Aparokshânubhûti*

3 *Of* Kiñ 'yato yato nischarati' / yâ shlokiñ anvayâchûhi riti / dâvili pari vishada sthiti / bholâ nâhiñ || Kiñ jeñ jeñ kalpi mana / tetheñ tetheñ âtmachintana / karitâñ svarupiñ thâle heñ sâdhana / vâtaleñ || Evam vyatireka yoga / varnilâ jetheñ vritti viyoga / âtâñ anvaya yoga tyâchâcha Shrirânga / varnitase yâ shlokiñ || *Yathârthadîpikâ*.

"He, whose Self (purified Reason) has been attuned by Yoga, viewing all with eye of sameness sees the Self abiding in all beings and all beings in the Self

Just as we find water in the waves and waves in the water so does the Yogi whose Reason has become steady¹ (*yogayuk ātmā*) realizes (*ikshate*) the Self in everything (*sarvabhūtaśthamātmanam*) and everything in the Self (*sarvabhūtāni chātmani*). It may be said however that it is not possible to see the spirit in matter which is entirely different from it in appearance. But the difficulty is solved in this way that although pieces of ice are hard and do not resemble water at all yet our experience is that they are nothing but water. Similarly sugar and articles made of sugar appear to the sight as distinct things but to the taste they are the same. Therefore to the questions put by Arjuna in B G II 54 as to how one whose Reason has become steady (*Sthita prajna*) talks sits etc. the replies given by Shri Krishna suggest that he is steeped in this Ananya Samādhi. Thus when he is required to mingle in the affairs of the world in order to pay the penalty of his deeds in previous lives he sees the same Self everywhere (*sarvatra sama darshanah*). But this he would be able to do only by the practice recommended in the verse which treats of Pratyahara (*abstraction*). When the mind breaks from control the Yogi is advised there freely³ to

1 *Of* Tā'ā ātmā chā sakālā / pari chitta vishaya bhāven vikalā / ten tyā yoreñ nischala / to yō-yuk t'ātmā mhaniv // Tat' īrī' adī' ikā

2 *Of* Bhūtāñch nī anuchapan n / anukū nohe antisharanen / kevala ekatvachī Māzeñ / ne / sarvatra jo // Jī n ī'ra i

3 *Of* Yato yato nīś haratī / yā shlo lā Shripatī / mhan / ā jēñ mana chintī / teth n t th āchī yojaveñ ātmavā / Iyam nirodhītan vritti /

imagine the world of forms and see the Self everywhere in it, as we see water in the waves. In fact, the force of habit is so powerful, that it happens that by practice the Yogī sees¹ first the Self and then the material forms, just as we see first the water in the waves and then our attention is drawn to the form of the waves

Unless a Yogī reaches this state, he cannot be called a *Jivanmukta*. The Shruti² says that if the aspirant acquires Anvaya Knowledge and does not forget it, he kills Desire (*pāpmāno*³) and enjoys Living-Freedom. But, about the Vyatireka Yogī, it⁴ says only that he tears no one (*Na bibhēti kutaschana*), which means he obtains Salvation. For if, after Self-realization, no attempt is made to destroy the Mind by the practice of Yoga, the Jnāni will have surely to take⁵ birth again. The

anivara hoñi lāgiti / tethāñi lalpumi jagadākṛiti / suvatra atmā pahīva /
Yathārthadīpīā

Mag mokaleñ jetha rūle / tethāñi niyamuchi gheumi jethi / aiseñchi
śhāñy ichi hoñi / e ve cā // *Jñāne hīari*

1 Cf. Kīñbīhunī adbhū jala di-e / tethāñi tathāñiākāra gavase / nīsa
vubhīv chā thasī bñse / pīhātāñi ye niti // *Yathārthadīpīā*

2 Cf. Vijnānam Brahma chedveda tasmichehena pramādyati /
bhāram p pmeno hiti / sarvāñk man samashrute //

3 I am fat'ina anvaya jñāna / jñāneñ vishvārūpa Brahma vijnāna /
tathāñi jñāni / jñāneñ jātara / katham atyanta // Heñhi aiseñ jñāni /
jñānibī jñāni bhāñat / bīne / tārī śharīra asitāñchi to mukta mbane / he
śhri / nīsa Brahmanavallēhi // *Yathārthadīpīā*

4 Cf. Pāpmāno prajñāñ hyenam jñāna vijnāni nīshanam—B. G.
III //

5 Cf. Yato vacho nivartante aprapya manasa saba / mundañ
Prāhmaro idvāna bibhēti kutaschāna //

6 Cf. Yato vacho nivartante / heñ Shruti phale jñāni bolate / tethāñi pñar
jñānāñkātāñi hote / pñar jīvanmukti tē ichi jōgeñ / e dhena // V. 1. 1. 1
7 Cf. Yato vacho nivartante / eñchi bīnātāñi ye dohñi madhūñ / mukta
aiseñchi / mārāñi / jñāni mārāñi to bhīn Shruti mbane // *Yathārthadīpīā*

8 Cf. 1. 1. 1 jñāni vāya upar / chitta nasha pohe jñāni / pñar

two means for the destruction of mind therefore suggested by the Sage Vāsishtha to Śhrī Rāmā in the Yoga vāsishtha are the two Yogas *Vyāptireka* and *Anvaya* which are called there *Yoga* and *Judha* respectively. The former is defined as the inhibition of the functions of the mind (*Iritti nirodhah*) and the latter as seeing the essence of things (*Samvagaśekshanam*). If you show a piece of cloth to any one and ask him what it is he will say that it is cloth. He may happen to be a child who has no idea whatever of the thread of which it is made or a grown up man who knows the thread and yet who is not careful to observe it in the piece of cloth. The latter resembles a Yoga who has realized the Self but who is unable to see it in the Universe. Without *Anvaya* Yoga therefore duality cannot vanish and Living-Freedom cannot be enjoyed although the destruction of mind and Salvation can be secured by either of the two ways. If any description of a

garbhav sa udarāṁ / bhaṁ rachi ty li m teebhi // Tyā chitta nashasa he
lonhi / upiya asati māno i / Yo va sishihit Vasi bha Mani / bole Shri
Ramāteṁ doṣi s' lokhi //

Yogar al bha Sh'ona—

Drau kramau chitta nashya yoro jñānācha R ghava / yoro vritti
nirodhohi ju nam samyagavekshanam // Is dhyāh kasyachi lyo o kasyachij
ju nanichayab / pral rau irau tatalaśekhajag la parvāhi Shivaḥ //

Dra krama chitta nash cho / n ā Rā har i bolle a ch / cha yo a
eka jñāna āśāṁ svavile / parvā Shiva vatal māhan Vāsishtha //
Tyāuta yora mānāje vritti nirodha i jñāna mānāje anvaya bolha /
samyā avekshana shabḍ ch s oḷha / karā si anvaya yo a śidha ho o //
I i samyā avek hana / māha j bareṁ nirik hana—*Iath irthadiyāḍ*

Āni bhṛīmācī cī hanakarahagavatpūjya pāla / tay nēhen māra āśef
ase vishāla / ābhishthāna jñān dridha nīrbīha / nētiṁ h ya b dha
kalpit ch // M na hī Irishya biddhā hōye / an y a bī n l hū oḷ hōya /
māga i rodhā kar vī koneṁ kīya / svataḥśiddha pāh n svayenchī līche //

Ohitsad inandala/ari

Vyatireka Yogī includes the enjoyment of Living-Freedom, it must be distinctly understood that he has mastered the Anvaya¹ Yoga also. Now, a question arises whether an Anvaya Yogī also stands in need of the Vyatireka Yoga for obtaining Living-Freedom. Shri Krishna answers the query in the negative, and tells us, in the following verse, that nobody, who only attempts to see the Saguna Brahma everywhere, ever falls² from Yoga.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि.स च मे न प्रणश्यति ॥ ३० ॥

“Whoso sees Me everywhere and sees everything in Me, I never let him go, nor does he ever lose hold of Me.”

The meaning³ of this verse is that one, who only begins to see the Saguna Brahma everywhere (*yo Mâm pashyati sarvatra*) and this diversified world in Him (*sarvancha Mayi pashyati*), though he may not have reached the stage of a Yogârudha, does not stand in any danger of falling from Yoga, because, the Saguna Brahma does not lose hold of the aspirant (*tasyâham na pranashyâmi*), and the aspirant too does not loosen hold upon Him (*sa cha Me na pranashyati*). For, if the Jnâni is supposed to be already enthroned in Yoga, where is the propriety of saying, ‘I am kind, *i e*, never

1 *Of Kotheñ vyatireka yogi | varnunihi tyâ lâgnî | jivanmukti varnihi jagñî | tari anvaya yoga hi tyâsa asela jînâveñ || Yathârthadîpikâ*

2 *Of Tasmât sarvâtmaka dhyâneñ yogabhrashta navhe kadhiñ || Samashlôk*

Yastu sarvâni bhûtâni âtmanyevânupashyati | âtmînam sarva bhuteshu na tato vijugûpsyate || Shruti

3 *Of Agâl! Mâteñ pâhe sarvatra / âni Majamâpi heñ sarva vichitra / pâhe hâ yogârambha mâtia / jo karî || To yogîrudha nase jari jâlî / yogabhrañsha na ghade kadîpi tyâlî / kiñ Mî maga tyâ yogiyâlî / antara*

invisible to him (*atavīham* ११ *pranashyami*) ? He is, therefore one who after Self realization practises the *Anvaya* Yoga and worships the Saguna Brahman. The Worshippers of the Nirguna Brahman are generally engaged in the *Vyatireka* Yoga, whereas the Worshippers of the Saguna Brahman are fond of the *Anvaya* Yoga only. In the preceding verse therefore when Shri Krishna says that the Yogi sees the Self (*atmanam* १८ *Nirguna Brahman*) in all. He refers to one who is a Lover of *Vyatireka* Yoga but who practices *Anvaya* only for the purpose of securing Living Freedom. He depends upon his own efforts and he neither expects nor gets any assistance from the Personal God. The Yogi spoken of in this verse is said however to see *Me* (*Mam* १८ *Saguna Brahman*) everywhere and thus both of them can never be cut off from each other. This is the result of the Personal God being of the nature of the *Kalpavriksha*². Shri Krishna describes in the next verse the facility with which such a Yogi attains to Perfection.

n h kṣīṇaṁ pi || ānīḥ jñānī | aśvīmā vā ॥ hoṁi | abhyasakaritū līgati
bhajanī | Saṁśleṣy || kṣīṇaṁ | nirguṇaḥ hi līgati | tyāgā vyatireka yō meha
atyantā rati | jñānī saṁguṇa bhajati | tyāgā vādī anvaya yō chūcha
atyanta || Atā eva purā ślokeḥ karuṇī | sarvabhūtaśāntam tinnam
mānani | tinnāśāntānāchi bhoṇi | yī ślokeḥ *Ute* sarvatra yō p
bhoṇi aśe || hī tinnā sarvatra dīśo | toḥi tinnā Saṁā Iāram tinnā aśe | aśe
sarvabhūtiā aśvīmā vā || bhāṭi M 11 bhava || *Lat rthadīka*

Toḥi līgati vā hī līgati śāntam || jñānī līgati aśvīmā vā sarvabhūti | tennā
sarvā kīryeṇā śāntā p vā | aśvīmā vā līgati kīryeṇā karuṇī ||
Chitsad nandlalala :

He has access to Me and I am kind to him.—*Telang*

1 Cf. *U* isidevā sarvabhūti — *B G VII 10* and *Ananyanāiva
yogena* M m dhyāyanta up ante — *B G XII 9*

2 Cf. *U* c yātiā M m prapadyante — *B G IV 11*

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

“Whoso takes his stand on oneness (with Me) and worships Me abiding in all beings, that Yogi lives in Me, whatever may be his mode of living.”

The Personal God (*Saguna Brahma*) imagines all beings and dwells in them By the Vyatireka Knowledge, the Yogi¹ realizes Him to be the Self, who is naturally dearer to everybody than anything else Wife, children, wealth and fame are all evidently dear for the sake of the Self When the Yogi, therefore, identifies his Self (*ekatvamâsīhitah*) with the Saguna Brahma, enshrined in all (*sarvabhutasthitam*), and worships Him (*Mâm bhajate*), he is said to live in Him (*Mayi vartate*), no matter what his life may be (*sarvathâ vartamâno*²) Just as one, who has quaffed a cup of nectar, has no fear of death even if he were to take a dose of poison, so, the Worshipper of the Personal God, who has realized the essential unity of everything (*Sarvâtmabhakta*³), whether he does or abandons all action,

1 Cf Agni Mî sarva bhutân aseci / sarva kalpani sarvâñta vasesi / tochi Mî atmâ ãpulâ aseci / vyatirekeñ kalaleñ jayâsi // To sakalâbhuni priya / âpalâ atmâ hî nisehaya / kîñ putra kalatî tyâdi hoyâ / priya tyâcha âtmayâ kâraneñ // Ekatva tyâ Mâjasi aseci / anussthuni sarvâtmâ bhaktiaseñ / to bhaje yogi oaseñ / nirvriti mârgeñ // *Yathârthadârikâ*

Ekatva buddhi manâñta thevuna sarva bhutâñta asanâryâ Mala (Parameshvairîla) jo bhajato — *Gîtâ rahasya*

2 Cf Jînoni nenateñ karî mârveñ manâ / Tuâ premakhuna deuniyâñ // Maga mî vyavhârîñ asena vartata / jevîñ jalî ãñta padmapatra // Akhoni nâikeñ nindistuti kî mîñ / jaisî kîñ unmani yogirîja // Dekhoni na dekheñ prapancha hî dîshiti / svapnâñchyâ sîshiti chevilyâ jevîñ // *Tukâ* mharne aseci jîlyî vañchuna / karaneñ teñ teñ sîna vîrtase //

3 Cf Sarva karmâñchyâñ tyâgeñ karuni / Yagnavalkyâdi asî varte jûmîñ / athavâ sarva kârma acharoni / varte bhavvaseni Janakadikâñ asî // Athavâ prasiddheñ karuni / Dattâtreyaîdikâñ asî varte juna / sarvathâ ena kena prakîreñ karuna / vyavahîrona asatâñhi // *Chitsadânandalahari*

has no danger at all of falling from Yoga, because he dwells and lives in Him. This shows the extreme Love of the Yogi to the Lord for without it his mind would never remain steady in Him even for a moment. Therefore as one who loves gold views the same in all ornaments so does the votary of God discern Him in the various forms such as those of wife, children, etc. which appear before him. Under these circumstances how can they affect him in any way? Thus Ananya Yoga is proved to be superior to Vyatireka Yoga because it not only gives Living Freedom to the Worshipper of the Saguna Brahma as it does to the Nirgunopâsaka Yogi but it also enables him to realize His manifestation in the Universe (*Para Bhakti*). The Worship of the Personal God by the Ananya Method is esteemed as our highest duty in Shri Bhâgavata² and was practised by the Prince of Lovers Pralhâda and the Crown of Saints Tukarama as may be seen from the following quotations³

It may be mentioned here that in the Bhagavad Gita as a rule the word *Iti nam* used in verses 9 and 2 and the word *Utm* used in verses 0 and 31 refer to the Nirguna Brahma or the Impersonal God and the Saguna Brahma or the Personal God, respectively.

1 *Oṣ* Ânu vish a Bhagavad yâ nîpuna / p le hen parama bhakti
yogich : l ksha a / y i bhâvau kamalâshana / shreshthatva anyaya yo, chen
bolila // I ram bhakta anyaya yogi / tyâ k nta bhâktisa upayor / ni avyak
top isâh. 13, 14 / lvaltan ishaka bichâ yoga // 2 *ath uti adîpikâ*

Oṣ Itiv a va loke smin purâsa av ritha parâh smritâh / chanta
bhaktir Govinda yatsarvatra tadikalâmanâ // Surâbhi utoshu yâh
pa lye l Bhâravaddhâvâmatmanah / bhutani Bh gavatjâtmanye l a
bhagaratottamab //

3 *Oṣ* Iralâd parîsarv a bhutâ pâhasi Narâharis / tarîcha Hari deîa
lhetî tul. // *Anîritarîja*

Godapaneû jûsî gula / taisî Deva zûlî sakala // Âtû bhajoû kavane
parl / De va sab lya antariû // Udaî vevâl / navho tarau a qîral. //

Hen a alâkhara namî / *Lakî mhrne talso milî //*

"If you see the Personal God in all beings, like Pralhâda, then alone He will be visible to you."

Amṛtārāya.

"As molasses is nothing but sweetness, so has everything become God. How am I now to worship (Him)? God is every where in and out. The wave is not a bit different from water. Gold is ornament in name, so are we, says *Tukā*."

In order to encourage the Anvaya Yogī, who attains to Perfection, to help mankind in crossing over this ocean of grief, Shri Krishna expresses, in the next verse, His full regard to those, who show kindness to all beings by increasing their happiness and relieving their pain.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

"Whoso sees the same, O Arjuna !, on all sides, comparing all pleasure or pain with his own, is deemed the best¹ of Yogīs."

The Yogī, who sees the Lord in everything, is considered best (*paramo matah*) only if he views the Individual Souls with an eye of kindness. Even a perfect Yogī is aware of the pangs of hunger and thirst and the satisfaction which food and drink afford. He must, therefore, knowing that whatever is pleasant or painful to himself is also pleasant or painful to others (*sukham vā yadi vā duḥkham*), put himself in their place (*ātmaupamyena*) and give every being as much relief from pain

1 Cf. Agī Arjunā ! yogi / Maja sarvatra pīthauhi jagūñ / तस्य dayakarani jivāñ / sarvatra pīthe ॥ Tai to yogi atyanta / thora anu Maja sammata / mhanom yī bhīvēñ Bhagavanta / dayālutva rita ty ichi varnito ॥ *Yathārthadīpikā*

He Arjunā ! sukha aso vā duḥkha aso, āpaly ī pramāṇeñ itarāñāñ ashā (ātmaupamyā) dūṣṭhiteñ jo sarvatā sīrakheñ pāhuñ līgālā to yogi parama mhanaye utkrishṭa māñlī jāto — *Gītārahasya*

and as great pleasure as lie in his power (*sarvitra samam pashyati*) It is needless to say that he ought not to be instrumental in causing even the least hurt to any living being A practical illustration of the point urged in this verse was given by the Mahomedan Saint Sheikh Mahammadbova

When he was a boy his father who was by profession a butcher gave him a knife and asked him to kill a hen As he had a very kind heart he tried the knife on one of his own fingers and he naturally felt unbearable pain He threw the knife at once and left his father's house to join the Hindu Saints who lived in the neighbourhood In their company he studied philosophy and acquired practical knowledge of the Self He has left us a beautiful translation in Urdu of such a difficult work as *Yogavāsishtha* The golden rule¹ of doing all good and no harm to others is the substance of all the Purāṇas of Vyasa If the Yogi is a rich man then only he would be able to supply the wants of the poor but if he is poor himself what is he to do? The answer is that he must utilize the wealth of body tongue and mind and especially that of the spiritual Knowledge he possesses in making the world happy and not allow himself to be absorbed in his own Bliss He must recall to his mind the days when through Ignorance he

1 Cf. *Aṣṭādasha purāṇaśāstram śāstram samuddhṛitam / paropakārah panyāya pāpāya para pīdanam* // In daily life this (love) means two things first that you shall be careful to do no hurt to any living thing second that you shall always be watching for an opportunity to help —
J. Krishnamurti

Rejoice with them that do rejoice and weep with them that weep Dearly beloved avenge not yourselves, but rather give place unto wrath for it is written Vengeance is Mine I will repay saith the Lord Therefore if thine enemy hunger feed him, if he thirst give him drink.—*Romans XII 15-17*

himself was troubled with the worries of life, and suggest to the weary Souls the means, such as Love¹, Discrimination, Self-control and others, which destroyed pain and secured for him eternal happiness. It is for this reason that Swâmi Vivekânanda says - "The highest of gifts is the giving of spiritual knowledge, the next, is the giving of secular knowledge and the next, is saving of life, the last, is giving food and drink." The Saint Tukârâma expresses² a wish that he may be permitted to enjoy the privilege of becoming the slippers of such meritorious and benevolent Yogis, who impart sacred instruction to men and women, so that he may have an opportunity of coming always in contact with their holy feet. This is the pious work a *Stutaprajna* is asked to do in the Bhagavad-Gîtâ, which, in the words of Babu Aurobindo Ghose, would never "send Buddha back to his wife and father and the Government of the Sakhya State, or direct a Râmakrishna to become a Pandit in a vernacular school and disinterestedly teach little boys their lessons, or bind down a Vivekânanda to support his family and for that to follow dispassionate the law or medicine or journalism" If the Yogi does not do this, he will be in the position of an emperor, who allows his friends and relatives to beg for alms. He is, however, able to do his work satisfactorily, because, he always wields the weapon of Forgiveness. "Those who wield the weapon of Forgiveness what can the wicked do to them? If a forest fire breaks out where there is no grass, it must die out of its own accord. *Tukâ* says, Forgiveness benefits all mankind; practise it continually

1 Cf. *Yā idam paramam gubyaṁ Madbhakteshvabdhīsyati / bhaktim Mayī parim kṛtvā Mīmev īshatyasañśayā || B G XVIII 68*

2 Cf. *Tūñchī punyavanteṣū paṇa upakīrī / prabodhīti nūnī nara lokān || Tula mbane tyāñche pūñī pāyapora / houniyā vāsa karina tetheñ ||*

and make yourself happy ' Now, Arjuna thinking that Anvaya Yoga is not possible for him to accomplish, gives vent to his feelings of disappointment, in the next two verses in order to enlist the sympathy of Shri Krishna

अर्जुन उवाच—योऽयं योगस्त्वया प्रोक्ता साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वादिस्थितिं स्थिरा ॥ ३३ ॥

चंचल हि मनः कृष्ण प्रमायिष्यते बहुदमम् ।

तस्याहं निग्रहं मन्ये वायोऽपि सुदुष्करम् ॥ ३४ ॥

' O Madhusudana (Slayer of Madhu) ! owing to restlessness, I see no fixity in this Yoga by sameness now taught by Thee The mind O Krishna !, is verily restless ; it is tumultuous strong and stubborn ; I thlok it as hard to curb as the wind

By using the word *samyena* (sameness) Arjuna refers to the Anvaya Yoga treated of in verses 29 to 32 (*yo yam yogastvayā proktaḥ*) He thinks it impossible for him to realize it (*etasyaḥam na pashyami sthitim sthiram*) in consequence of the fickleness (*chanchalatatā*¹) of mind He further complains that the mind (*manah*) is not only fickle (*chanchalam*) but also boisterous (*pramāthu*²) in as

1 Cf *Vigraha*—*Śvabhaktānām pāpādidoshān kṛishati nīrārayati asau kṛishnaḥ / avabhaktānāṁ puruḥārthān ākaraḥyati prapayati asau kṛishnaḥ iti //*

2 Cf *Tuḥa nitya muktā sarva sugama / pari maha atyanta vate durgama / jo hā anvaya yōḥ sarvottama / boliyela Tuvan //* Yōḥ bolalasi doni / ty uta hā ālikade samyeṇi karuni / sarvabhūta thamatmanam mbanoni / yā shlokap suni va lalasi yō a // 1 *atharthad pīḥ*

3 Cf *Heṇi mana kacheṇi ketadeṇi / aiseṇi mbane prān tari na sampade / yarbavāni rāhātavayā tohadeṇi / trāḥlokyā yeyā //* Mhanavāni niseṇi kahi ghadaṇi / jeṇi markata samādhi cā / kāṇi rahe mhanitela rahila / mahavatu //

Jpaneshvari

4 Cf *Aji kṛishnaaji beṇi mana / parama chanchala āni mathana / karuni indriya kāshtānchen dabana / kari vivekacheṇi //* 1 *atharthady īḥ*

much as it stirs the senses and destroys discrimination. It is, besides, so powerful and obstinate (*balavaddhīdham*¹) that he deems it as difficult to restrain it (*tasyāham nigrāham manye suduṣhkaram*) as to hold back the wavering wind (*vāyoriva*). The object of Arjuna in mentioning these difficulties is, that the Merciful Master may be pleased to suggest a remedy to avert them. In the next two verses, Shri Krishna admits the difficulties pointed out by the Disciple, and teaches him how to govern the mind and acquire the Yoga.

श्रीभगवानुवाच असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 वर्यात्मनानु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

“Undoubtedly, O Mahâbâho (Mighty-armed)!, the mind is fickle and difficult to curb, but, O Kaunteya (Son of Kunti)!, it may be restrained by constant practice and dispassion. Methinks, Yoga is hard to attain for one who is uncontrolled, but for him who is master of himself and strives, it can be attained by (proper) means. ”

There is not the slightest doubt (*asañśhayam*) that to conquer mind, fickle as it is, is a hard² nut to crack

Âṇi kevala chanchala hī nāse / atyanta heñ pramāthī jāna sarvāñśheñ /
 śharīra indriyāñśi keśobha karitase / svabhāvochī ase jayāchā || *Chitsadā-*
nandalahari.

1 Of Heñ balavanta nīvare / dhīruñ jātāñ adbika bāvare / mota
 bīndhoñ jātāñ bhare / gaganūñ jaisū mahā vāyu || *Yathāñthadīpikā*

Âṇi atidīdha hī ase sarvārthīñ / vishaya vāsanī sahasreñ abhedya atī /
 jaiseñ nāgapāsha śhastreñ na toditī / taisī gati manachiyī || *Chitsadānanda-*
lahari.

2 Of Apyabdhīpānān mahato merorunmulanādapi / api vahnī-
 śhanātsādho viśhamaschitta nigrāhah || *Yogavāsishtha*

(*mano durnigraha chalasi*) but in history we find that even invincible fortresses were captured by great heroes Arjuna is therefore encouraged to undertake the conquest of the mind by the two appellations *Mahādāha* (Mighty armed) and *Kaunteya* (Son of Kunti) The former refers to his past achievements and the latter to his being born of a lady who herself was a Jñāni and a Lover of Shri Krishna One who is diligent in doing his duties in the world naturally acquires habits which help him greatly in his spiritual progress But without the two means of constant Practice and Indifference to worldly objects it is not possible to govern the mind (*et hy isera tu arigya cha grihyate*) As soon as one realizes the Self his duty is always to direct the mind to the Self either in his body or in the Universe For what matters it to a thirsty man whether

॥ *O' Mā'itā hoi māmān / gullā līlā vī yā vachanān / kī
ajit kahlī bīlā karuṇ / jīhī chī tu ā // Anī tuf kaunteyā / āma chī utā
I untī chī t nāya / parama evartī ā bounī kīya / lī lī dīharī mū. hī //*
*Ag I jo prapanchī lākṣā / torī paramāntī eīdhī moksā / mān
jī kavē nā. lā paksā / tījā yogyā nālī b. bīlā // kārthad pīkī*

॥ *O' U' rī yōgavīlāya chī jānēva mōhūmōhū / nā shakya
mano jē m vī yūktimānīd' n // Anūstēva vīlī mātō yathī dūshā
mā anājā / mī yātma vī yā bhīkārī eīdhī samame n hā // V sanī
samperīty lōhī prīnāspandā nīrōhānā / eīlī yūktayā pashā sātī
chī tā jōyē kīā // Sātī vīlī yūktīshā hā h nīlyamāyanti yō / chetastē
dīpamātēryā vīnīhāntī tāmōnjānā // I jōyē nīlā*

Aso itakī up' yanchē āntarbhāvanā / dōchī up yāntā karīti Sī rī
I rīshīnā / I rīnāspan lā nīrōhāntī ā jīnā / abhyāsa purnā bolō Hārī // Anī
vīlānī parītyā nīhā / vālīggyā ā. ātī Shri Bhagavāntā / eīdhūvānīgī
mīly tū. vīdī prastutā / prīptīyārthā eīdhū ānī vīlīyā // Parī tātānchī hī
āntarbhāva yēthā / ā. abhyāsa vālīyā yā āntā / mīhānōrī dōnīchā up yā Shri
Bhagavāntā / svayē lōlātā abhyāsa vālīggyā // *O' līlād nānīlāhārī*

Abhyāsa vālī yābhīyāntānīrōhā—*P tanjālī Jōgavīlā*

Iārī vālī yāchēnī ābhīrēnī / lāvīlī ālī hyā. āchīyē mōhārē / tārī ketulēnī
ēkēlāvā. ārēnī / thīrīvālīā // *Jā nīlārī*

he gets water or ice? But, as the Jnâni's previous Karma¹ must withdraw him from his Yogâbhyâsa (*practice of Yoga*) now and then, he requires dispassion (*Vairâgya*) to enable him to return to concentration after going through the necessary enjoyment and suffering, and not to loiter among the sense-objects. He, however, who is attached to them, is unable to control his mind properly (*asañyatâtmanâ*²) Yoga-attainment, therefore, Shri Krishna thinks, is a very hard task for him (*yogo dushprâpa iti Me matih*), while, for him, who is self-restrained and assiduous (*vashyâtmanâ tu yatatâ*), it is easily attainable by the expedient³ recommended by the Shastras (*shakyo*'

1 *Of* Tetheñ sthiratva mana pâve / parî purva sañiskâra tyâlâ âthave / mhanuni vishayâñhade dhâñve / vishaya te jadatveñ mhanuni || Tevbhâñ pâhje vairâgya / tyâ vanâgyeñ svânanda saubhâgya / jatana hoyâ nâse abhâgya / vishaya vâsanâ || *Yathârthadîpikâ*

Arjunâehâ bhâva itukâchi ase / jnâna zâlyâhi piârâbdha bhoga vasheñ / kaitritva bhokritva sukha duhkha sarvâñisheñ / râga dvesha ase chitta dharma he || *Chitsadâmandalahari*

2 *Of* Arjunane ethi âgala kahe chhe ke tattvâbhyâsa karatâñ prârabdha-bhoga balavattara hoyâ to pana prayatnavânathi sarva siddha thai shake chhe Shri Vasishthe kahyuñ chhe ke 'sarvameveha hi sadâ sañsâre Raghu-nandana / samyâk prayuktâtsarvena paunushât samavâpyate ||' âm chhe etale je *asañyatâtmanâ* arthât *yathârtha rite yata* etale *nugrihita nathi âtmâ* arthât *antahkârana* athavâ *chitta jenuñ* tenâthi yoga kadâpi pamâto nathi — *Divedi*

3 *Of* Aneka sâdhaneñ sâdhutâñ / kahñcheha vairâgya nupaje chittâ || jaga heñ mithyatveñ jânatâñ / vairâgya tattvatâ purna hoye || Jayâ vairâgyâsi kârana / vishayîñ dosha drishti sampuina / âni prapanchyâheheñ mithyâ bhâna / donhi jâna kârana tayâsiñ || *Ranganâthi Yogavâsishtâ*

Jetheñ jetheñ svabhâveñ / nâma rupiñ chitta dhâñve / tetheñ tetheñ pahâveñ / dosha âhe mhanoni || Yâ abhyâseñ thodake divasâ / utpanna hote jijnâsâ / maga dosha drishti sodoni saha-â / Brahma drishti pahâveñ || Soneñcha jaise alañkâra / tarañga budbuda jevîñ nira / Brahma taiseñ jagadâkâra / dujeñ kâñhiñ asenâ || Brahma âhe kârana / jagatkârya nâhiñ bhinna / aisi jânâvi te khuna / Brahma drishti pahânyâheñ || Jevhâñ chitteñ chanehala vâheñ / nâmarupiñ dhâñvâveñ / âpana tetheñ pahâveñ ||

(*aptumupajatah*) viz a firm belief that the enjoyment of sense objects ultimately results in pain and that they are unreal. This will help him in his attempts to see the Lord everywhere. Arjuna, who was at first greatly disappointed, now got some courage and resolved to follow the advice of the Master. But, as a doubt arose in his mind as to what would become of him if he could not complete the whole course in this life, he puts a question to that effect in the next three verses.

अर्जुन उवाच—ययति श्रद्धोपेतो योगाच्चलितमानस ।
 अनाद्य योगमसिद्धिं का गतिं दृष्ण गच्छति ॥ ३७॥
 कश्चिन्ममविभ्रष्टश्चिन्मममिव नश्यति ।
 अनतिष्ठे मद्दाराद्धो विमूढो नामण पथि ॥ ३८॥
 यत मे सशयं दृष्ण चेत्तुमहस्यरो मत ।
 त्वयं य सदास्यास्य चेत्ता नह्युपयते ॥ ३९॥

'What road goes he O Krishna! who fails to attain Perfection, because (though) full of Faith he does not strive and his mind goes astray from Yoga? Fallen from both is he not lost like a riven cloud without prop O Mahâbâho (Mighty armed)!, deluded on the path of Brahma? O Krishna! Thou hast surely power to completely destroy this doubt of mine, for, none other than Thyself is to be found able to destroy this doubt

adbhî Brahmasvarupa // Lokân jevîû j rinîten / bhartâ tapato jethêû /
 t theû / tevin kinchit smaratû chîten / Brahmbhâven sadapâveû //
 Aisî kalpan'cha marâ / karitû viratî drishya rî / jaisî vitale pasara
 prachanda pavanen me h chî // *Shanî S gara*

Hridayî vishay nchî abhâvo / sarvan bhutû Bhavadvabhâvo / he
 vairâgya yuktî pahî ho / jethen adbhî nirvâho Madrupî // *Ekan thi
 Dh garata*

Mithyâ aisî disonî sakalan vi haya saukhya nava jo—*Solurobî*

Arjuna wishes to know the end (*kân gatim gachchhati*) of him, who has realized the Self and who, having faith¹ (*shraddhayopetah*) in the necessity of Yogâbhyâsa for attaining Perfection, commences the practice of Yoga, but, owing to some misfortune or want of sufficient dispassion, fails² in the striving (*ayatih*) and is, therefore, turned away from Yoga (*yogâchchahita mânasah*) without reaching the goal (*api âpya yoga sañsiddhim*). He is afraid that, as the Yogî, being in the line of disinterested workers, neglects the optional duties, he must lose (*nashyati*) Heaven (*Svarga*) too along with Freedom (*Moksha*), and thus, fallen³ from both (*ubhayavibhrashtah*) like a scattered cloud (*chchhinnâbhrāmiva*) floating between heaven and earth, must stand mazed (*vimudhah*), without hope of Salvation (*api atishthah*), on the Path which leads to

1 *Of* Arjuna mhanē, koni ayatī / mhanaje yatna yogasiddhipratī / na karī āni jyāichī matī / yukta shraddhekaruni pībatātī // Kīñ ātmā kaloñ ālī / pari yoga siddha pābije jhīlā / mhanoni shraddhā jyālā āstikya budhī aisi atyanta // *Yathārthadipikā*

2 *Of*. Mhanauni sūghrūñ Govindā / kavani eku mokshapadā / zombatu hoñtā shraddhī / upīyeñ vīna // Indriya grīmauni nigālā / āsthechiye vāte lāgālā / ātmasiddhiechā pudhailī / nagarā cīveī // Tava ātmasiddhi na takechi / āni nīghautcāñhūñ nāyavechi / eññ astu gelī mīzīrichī / iyushya bhīnu // Jaiseñ avakīhūñ ībhāla / alumīlu sapatīla / vipīyeñ īleñ kevala / vase nā varishe // Taisī donhūñ iēñ dūrīvalūñ / je prāpti tava alaga thelī / āni aprāptehī sāndavilī / shraddhī tīā // Aisā olāntaralā kājūñ / jo shraddhechāñ chī samājūñ / budālā tōā ho jī / kavani gatī // *Jñāneshwari*

3 *Of* Aji ! aiseñ vītaleñ malī / kīñ ubhaya bhrashtatā asela tyālā / kīñ pratishthā nāhūñ pāvalā / Brahmanārgūñ // Pratishthā mhanaje atyanta sthiti / te Brahmanārgūñ tyāchi gatī / jari nischayeshūñ pāvati / tari pāvātācha moksha // Tari ayatī yatna nakari mhanoni / ehalalā yogāpāsuni / yā lāgūñ mokshāteñ na pāvoni / vimudha houni rāhīlā // Ātāñ svargāsa jāveñ / tari yāgādī na karī kāmābhāveñ / kīñ Brahmanārgūñ yā lāgūñ svabhāveñ / nishkāma to // Ubhaya bhrashta yā lāgūñ / maja vātato to yogī / abhrācheñ thigala ākāshamārgūñ / ubhaya bhrashta je rītūñ // *Yathārthadipikā*.

Brahma (*Brahmanah pathu*) He therefore requests Shri Krishna to be pleased to entirely dispel his doubt (*etanme sanshayam Krishna chhettumarhasyasheshatah*) as none else save Himself (*Tvadanyah*) may be found in the whole world who would be able to do it (*chhetta na hyupapadyate*) By putting the names *Mahabāho*¹ after '*apratishtha*' and *Krishna* after *sanshayam* Arjuna appeals to the nature of the Lord of the Universe to support His votaries on His arms and to solve their difficulties The Blessed Lord moved with compassion, gives a sound and satisfactory reply which covers the remaining portion of this Chapter First of all however to give immediate comfort to the despondent mind of Arjuna He tells him in the next verse that the Yogi spoken of is lost nowhere

श्रीमगवानुवाच—पाथ नैवेद्द नामुत्र विनाशस्तस्य विद्यते ॥

नहि कल्याणश्च रुचिर्दुर्गतिं तात गच्छति ॥ ४० ॥

"O Pārtha (Sea of Prithā)! he is not lost either in this or in the next world, for O dearest! no man of good deeds treads the road of loss

How much the Merciful Father was moved by the question of Arjuna as to whether the Yogi who possessing Faith goes astray from the Path is destroyed like a broken cloud is evident² from the fact

1 Of Mhanoni Mahābāho Tuteñ mhanatu / nina purushartha chatushtaya dyāvayā samartha / mhanoni chhri bāhu vishala dharita / kripāyukta bhaktānligi // *Oktadānandalahari*

2 Of For the etymology of this word vide note 1 on page 411

3 Of Atharv adhyāya Gītā / pari anyatra ko beñbi tātā / mhanoni Arjunateñ Jagatpitā / aśā guruvanti bolilā nahilā // Etheñ avavishayilā Arjuna mahil / shafikālī yova sadbhāva mhanoni / kin chālaloḥ pari ya yo āpāsoni / zaniñ durgatena jāina // Āni tutatā hā sañbhaya / yorā ārambhāva aśā nishchaya / sadhaka sarva karti mhanoni Dhananjaya / godā v talā yā prashneñ // *Yathārtādhāyikā*

that Arjuna is addressed nowhere in the Bhagavad-Gītā by the word 'Tāta' (beloved), except here. The reason is, that the Master saw that the Disciple hesitated to begin Yoga through a wrong impression that he would be ruined on all sides if he failed in his attempt. He also feared that other students of philosophy were also likely to entertain the same doubt. He hastens, therefore, to say that neither here nor in the life to come (*narvcha nāmutra*) does ruin lie in store for him (*vināshastasya vidvate*) who has entered the Path of Yoga, for, no one who does good (*nahī kalyāṇakṛit kascint*) is ever degraded or required to go to the lower worlds (*dugatim¹ gachchhati*). If one were to ask, then, the question² 'after what length of time a Seeker of Knowledge, who tries the means suggested by the Shāstras, would be able to realize the Self, or one, who has already realized the Self, would be able to make his Reason steady', the reply given in the Shārīra Bhāshya of Shri Shankarāchārya is, that

1 *Of* Shri kṛishna mīhrnatī gī Parthā / ubhaya bhṛashtr yogi na nashe gī sarvathī / karm tyāgeṇ mīhlokān na pīve mīdvatī / hna yonī pāvātī pīr lokān navhe // Purvīyī dehīhuni / jiri pīve svayēṇ hna yonī / tarī tyetēṇ durgatī mīhrnatī janū / te tyīl gūnī ascehī nī // *Śrīrādānandalaharī*

2 *Of* Tasmāt jñānōtpatti hyā janmūṇ kūrā janmūtariṇ honeṇ heṇ pratibandhakshaya āra āclambana the, (pratibandhaka karmīchī kshaya ālēlā asaly^a sa hyī janmūṇ jñāna utpanna hota asateṇ, īnī pratibandhaka karmīchī kshaya ālēlī nasaly īsa teṇ janmūtariṇ utpanna hota asateṇ), heṇ siddha lōta āhe Shṛavanādi jñāna sīdhanāviśhayūṇ pravṛtta zālēlyābī purushachīṇ phalārambha zālēhū va phalārambhā na zālēhū pratibandhaka karmēṇ mīdīdhyāsanīchī pīpīkā hoi paryanta sambhavanīva asatātacha Garbhīśhayāmādhyeṇ asatīnācha Vīmadevālī Prīhmasvarupa prāpta zālēṇ (garbhasthī eva cha Vīmadevāh pratīpede Brāhmabhāvamīti) asēṇ sūnganīrī bhūtī purīva janmūṇīta karuna thevalēlyī sīdhanāīmūlēṇ janmūtariṇ jñāna utpanna hota asalyācheṇ darshavīta īhe Kīraṇa, garbhīśhayāmādhyeṇcha asanīryāchyī hītuna lonaty^h prakāśachyī āhīka jñānasīdhanācheṇ anusīthāna honeṇ shalyacha nahīṇ.—*Shārīra Bhāshya by Lelc*

they would gain their object either at any time in this life or even in the next according to the suitability or unsuitability of their previous tendencies (*Purāṇa Smṛiti*) The case of Vāmadeva who acquired knowledge when he was in the womb of his mother is quoted in support of this statement, for, as it was impossible for him to have made any efforts in that state evidently his knowledge of Brahman was the result of his work in the previous life Here (on this Path) nothing that is commenced becomes abortive (*Nelabhikrama nashosti—B G II 40*) and when one who merely hears or repeats the Bhagavad Gita with Faith is promised¹ abode in the higher worlds how can one who has realized the Self and actually practised Yoga for some time go to ruin? What matters it if he has abandoned Karma when the Smṛiti² itself says that one whose mind has been steady in the thought of Brahman even for a moment is supposed to have performed all the rites and ceremonies prescribed by the Vedas? People too blame him only who follows neither the Path of Knowledge nor that of Action They always love an experienced Jñāni and thus the Yogi in question being able to secure their good will may be said to have gained this life (*īha*) Besides even when he comes the next time to this world he is given opportunities of enjoying pleasures or hearing the Shastras according to his choice, and thus he suffers no loss on the earth As regards his life³ beyond the grave

1 *O/ Adhyeshyatecha ya imam prapnuyat punya-karmanam //*
B G XVIII 70 71

*O/ Snānam tena samasta tīrtha sālle sarvāpi dattavani yajña nācha
 kṛitam sahasram akhilā Devācha sampujitā / sāśis rachecha samudhritā
 śrapitarastralokya pūjyopya in yasya Brahma vicārena kṣhanamapi
 athairyam manah prapnuyāt //*

3 *O/ Yarthavān abhyāśchān uchalatān / pīṇa jarī chalatān / tūrī divasā
 adhīn tākitā / soham eiddhiteān // Parī tetulā vegu to nobo chī / mhanonī*

(*amutra*), he is in the position of a traveller, who, having got fatigued after accomplishing a part of his journey, takes rest for a while, and then continues to walk till he reaches his destination. There, too, therefore, he is a gainer. Now, in the next two verses, Śrī Krishna describes the actual end (*gati*) of the *Yogabhrashta* (one who has fallen from Yoga), *viz.*, the worlds in which he takes rest, and the family in which he is born again to resume his spiritual work here.

प्राप्य पुण्यकृतलोकानुपित्वा शाश्वतीः समाः

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

“He, who has failed in Yoga, attains to the worlds of those who perform meritorious deeds, dwells there for countless years and is reborn in a holy and prosperous home. Or, he is even born into a family of Wise Yogis ; but, such a birth as that is more difficult to obtain in this world.”

When the Yoga-failed dies, he goes to the regions¹ where there is access to those alone, who do such acts of merit (*prāpya puṇyakṛtānlokān*) as Râjasu and Ashva-medha Yajnas and who offer gifts as those of the Earth (*Prithvidâna*). Nay, he is even superior to them, for,

visâñvân tarhanî nikâ cbi / pâthnî mokshu tavañ taisâcî / thevalâ âhe ॥
Jñâneshvare

Brahmamârgamânî vartavânâ prayatnâno eka añsha pana kadâpi nishphala jato nathî, jetaluñ karuyûñ hoyâ tetalo lâbha thâya chhe ne tetaleshya pâchhuñ punah ârambhî uttarottara âgala vadhâya chhe—*Dvivedi*

1 Of Sapta lokamânînâ loi eka lokamânî te prâni prathama to jâya —
Dvivedi.

Râjasuya ashvamedhâdika / punya aganyaḥ punyashloka / karunî pâvatî je loka / yogabhrashta tyâ lokânîteñ pâvato ॥ Prithvidânâdi dâneñ / karunî adhishthunî divya vimânêñ / pâvatî padeñ sukhânîdhânêñ / yogabhrashta tyâ lokânîteñ pâvato ॥ *Yathârtihadîpikâ*.

he is allowed to stay there as long as he chooses (*usthāstāst īh s'm ih*), whereas they are turned out of their happy abodes the moment their merit is exhausted. When however he gets tired and wishes to come back to this world he takes birth in the house of a pious and wealthy man (*stāhīrīm s'matīm g'le*) as was the case with Janaka. If his failure in Yoga is due to his attachment to the sense objects. The case of the Yogi who is said by Arjuna to be *amūḥaḥ Brahmarāḥ jātī* (deluded on the Path of Brahma) falls in this category. But if sudden death has precluded him from completing his course and he is indifferent to sense objects he descends into the family of one who having practised knowledge of the Self is always engaged in Yoga (*yogi'nc īkūle Uṇ'atī dharmātīm*). This kind of

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[illegible]

3 C/ I am grateful to the people of the village of Turi /ka
vair graamantari /yona thi /vri as is "Ty ta Arjan" possi /
to vis ay sakilnehi garata /tari em di /dihamant /pali mhanoni
balle /vibe hana ty ke Arjan, Tat r'had piki

4 C/ Tari a' raldh valr gyall gaoth karuna / blora v vaua gelly
nirpatuna / to B aluma ok ; sari yerna / i valr jayana yo ly kull //
Tyal vaul Pr kmana vidy v nta / ty che kullr janma ter al alobb ty /
P'ok aarakhe darlabi a bahota jayaty nta dar a' banna // C/ Altrad laanda
Zahari

Añ e yor ly neheñ kula / jo yo t baññiranta pr njala / kiñ
apexhuni mukl levala / yorchi arushibiti jo yogi // kullā tay chyā
t ishryā // nr a yorabhrashī tay / kiñ sañshira navha'a jar / vishaya
bhogayata ch // Jath rādhāpāl.

Ane jo valr ya bhivani prabha hoya to koy! ati badhlimana eta!
 aharai thi valr y ilamanna ev yo nai kulamla usanna thilya chhe —
De redi

birth is, indeed, a very rare boon, harder to be obtained on this earth (*etaddhi durlabhataram loke janma yad-drisham*), because, it is the privilege of only persons, like Shukâchârya, who are full of dispassion. In the next two verses, Shri Krishna tells us how both the kinds of Yoga-failed re-acquire the Knowledge, which they had secured in the former life, and gain Perfection now with the least possible trouble

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
 पूर्वाभ्यासेन तेनैव द्वियते ह्यवशोऽपि सः ।
 जिज्ञासुरपि योगस्य शब्दप्रज्ञातिवर्तते ॥ ४४ ॥

“ There, he comes into contact with the (Sâttvika) Reason, which he possessed in his former body, and then, again, ॐ Kurunandana (Joy of the Kurus) !, he strives for the highest Perfection. For, even against his Will, he is swept away by that same former practice, and only wishing to know Yoga, he leaves behind the Divine Word (Vedas). ”

The desire¹ for Freedom, which he had cultivated in his former life, now takes possession of his Reason (*tatra tam buddhi sañyogam labhate pau vadehikam*), either in his childhood or youth, naturally, without even keeping company with the Saints Then, in due course, he comes in contact with a Sadguru, regains Knowledge of the Self which he had forgotten, and reaches the height he did already achieve, without much effort. But,

1 Cf. Purvadehiñ mumukshâ / atyanta mokshâchi apeksâ / to vinâ satsaṅgâdi shikshâ / sphuroñ lāge buddhiteñ ॥ To purva deha buddhichâ / sañyoga mbane Krishna svavâchâ / lābha tyâ buddhisañyogâchâ / hoto tyâ janmiñ tayâteñ ॥ *Yathârthadipalâ*

Âdiñ mângila je sadbuddhi / jetha jivitî nel hoñti avadhi / maga techi pudutiñ niravadhi / navî lāhe ॥ *Jñāneshvar*

As he has once failed in his attempts he strives again in his further progress towards Perfection (*U tatecha tato bhavishyati*) more than before and reaches the goal. By calling Arjuna *Ishvara* the Blessed Lord gave him a hint that he should also follow the same course and prove a source of joy to the family of the Kurus. If, however perchance the Yogi-bhishas now thinks of indulging in pleasures his old desire (*paribhava*) will draw him on unwittingly (*Uryete bhavishyati*). Then one may ask—Do his former endeavours lead him also to practise Karma Yoga? Certainly not because he is not only a Seeker of Yoga (*yogisura*) and not of the knowledge of the Self (*Atmetattva*) as that stage of his has already passed away. He is therefore said to be above (that is to be indifferent to) the actions recommended by the Vedas (*stebdalahmishvartate*) for the purification of heart. This does not mean however that he does not perform the necessary duties for even one, who enjoys Living-Freedom (*Jinamukti*) has to do them for the welfare of the people (*Lokasaigrala*) but he

[illegible][illegible]

Aṣṭī paśya śrīmatī yā / tī hye dīvya / solhanī ne śra prayas /
yā ī mokṣam pādīcā // Avas tī sūtra vēdī tyā / klā śrahī charaia mā
śrīve jñāt / tāta tī jñāt arāha zī / pure bīyā śrītyā mā solī //
Jatā īrtha hī kī

3 Cf. Atm } nōi seclē lito / atmattva jīṇa vā bolavī to / magā yōn
r ti } nua nīa apkhito / to tmaṇa yōn jīṇa sī mbanvī || *lathirha*
dipāl

does them without attachment (*asaktah*) As regards optional (*Sakâma*) duties, he abandoned them ever since he became a candidate for Knowledge. The idea, briefly expressed in this verse, is more clearly explained in a similar description of a Yogabhrashta, given by Shri Krishna to Uddhava, in Shri Bhâgavata² Now, two doubts arose in the mind of Arjuna, *viz.*, (1) Why should not he enjoy pleasures freely, when his former practice is sure to lead him to Perfection? and (2) Why should not he again perform actions prescribed by the Vedas for the purification of mind, as it is likely to become impure during the long period that has elapsed since he acquired Knowledge? Shri Krishna clears both the doubts in the next verse

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

“ But the Yogi, striving with assiduity, cleansed of every stain, fully perfected by births following on births, achieves at last the Supreme Goal.”

The first doubt of Arjuna is answered by saying that the Yogi attains Perfection by his efforts only (*prayatnât*³). For, one, who has passed his matriculation in his previous life, must find his school course in this life as easy as a toy, but he cannot expect to become a graduate unless he works hard at college, although the habits of study contracted

1 Cf Saktâh karmanyavidvânso . . . lokasañgīrahā—*B G III. 25.*

2 Cf Kuyogino ye vīritādyantarīyārmanushya bhutai stridasho-pasūṣṭaiḥ / te priktanībhya īsa balenā bhuyo yunjanti yogam na tu karma tāttram ॥

3 Cf Agā! muktī je kṛm̐ parāma gati / prayatneñēbi karunichā te gati prati / pīvato aiseñ Shūpṛti / bolonī parihari eka śhañikā ॥ Agā! jo jo granthā jethavari / pāṭha karunī vīsare tethavari / purvābhyañēñ zadakari / pāṭha hoyā tyā pudheñ lāge prayatna ॥ *Yathānīthāṇm̐kā.*

before would help him a good deal towards success. In the same way, the striving (*gatimdnastu*) Yogabhrashta finds his work an easy task up to the stage he might have reached in his former birth but when he comes to a new step he must meet with the same difficulties as those usually found by a fresh worker although his previous endeavours would enable him to withdraw his mind from pleasures with greater facility. As regards the second¹ doubt, Shri Krishna says that the Yogabhrashta was able in his past life to realize the Self only after he had purged himself that is his Reason of all the desire of pleasures in this as well as in the next world by offering disinterested work to the Personal God in countless lives (*ai eka² janma sansiddhah*). Now if it be said that his purified Reason is likely to get stained as even a cloth washed clean catches dirt by lapse of time the answer is that in his past birth his impurities did already vanish and he became *ugatakalmasah*³ (freed from sin) as by the touch of a *Parisa* (Philosopher's Stone) iron loses its hardness and blackness and is transmuted into gold. Thus only the stains on the gold of his purified Reason remain to be cleansed which is done by his simple desire to grow perfect and does not stand in need

1 *Cf* *Ātān pur a janmīnī śuddha chitta / tarī k. la lotalātāyanta / purīhā tyāchya śīdhi nīmīta / karma yoga kārī na karāva ?* // *Atā śhaṅka lūkarī / aneka janma sansiddhah yā vacchaneḥ Hari / saṁśuddha klībīśah mhanonīhī hari / dvītiya śhaṅkī* // *Yathā rthadīpikā*.

2 *Cf* *Jñ. nīl pratibandhaka ho jo p pa mala / te āidhaneḥ dhutale śakala / mhanonī saṅka ra z. lo nīl prabala / jīva dhala saṁśiddha* // *Anekān janmīnī karōyīnī / jñāna śīlī anēchī keliḥ Dhananjayī / tenen saṅskareḥ puṇy śhaya tayī / vādhonī pātī tyī charama debī* // *Ohīśadunandala hari*

To aneka janme jñāne jñānodayane pratibandha karanā jo klībīśa ctale mālinā vāzāna tēno śhaya śh. ya.—Devēdī

3 *Cf* *Nīl k. ma karmēn śhvarīn / arpīn janmantarīn / parīśa śh. loha hīnē yī pari / ugatā klībīśa purvīścha bhī* // *Yathā rthadīpikā*

of the *Paśa* of actions. He is, therefore, said to be cleansed of every stain (*sañshuddha kilbishah*) Now, in this last¹ life of his, he reaches the Supreme Goal (*tato yāti parām gatim*) Thus, after solving both the doubts of Arjuna, Shri Krishna asks him to become a Yogi, as He deems him to be superior to all other men.

तपस्विभ्योऽधिको योगी
 ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश्चाधिको योगी
 तस्माद्योगी भवार्जुन ॥ ४६ ॥

“The Yogi ranks above the ascetics ; he is esteemed higher than even those who possess Knowledge of the Self, and the Yogi is greater than the men of action ; therefore, O Arjuna !, become a Yogi.”

The ascetics² (*tapasvi*), by the performance of various penances here, secure important positions in the next world, but they are all transient. The Yogi³, who has opportunities of enjoying Eternal Bliss even in this very life, is, therefore, said to be superior to the performer of penances (*tapasvibhyo'dhiko yogi*) “If Religion consisted solely in mortification and asceticism”, says Fo-sho-hing-tsan-king, “it could never lead us to

1 *Of* Jayā janmā uparī duseareñ jāna / maguteñ nābhīñ tayā janma marana / aisi paramagati pāve to jana / moksha nirvana jyāiteñ mhanije // *Ohṡadāmandalahaṃ*

2 *Cf* Agā Arjunā ! tapasvi / tapeñ pavatī thora padavi / pari tñ tapeñ īni phaleñ jānāvñ / nashvareñ donhi // Agā ! taisī navhe yogi / jo ni-jānandapadīñcha chittīlāgiñ / joji āni deha jivanta asatañ jagiñ / prīpti nijānandapadāchi jyālā // *Yathārthadhīpikā*

3 *Cf* Shri Krishna mhanatī gā Pārthā / kricchbhra chāndrāyana tatpara sarvathī / te tapasvi jīna Kuntī sutā / tyāñbhuni utkrishatā / yogiyāchi // Yogeñ manonīsha vāsanañ kshina / īni shuddha hotase Brāhma-jnāna / tapasvi te atī ajnāna / shreshtha mhanona Yogi mhane // *Shruti—* Vidyayī tadārohanti yatra kāmāh parāgatāh / na tatra dākshinā yānti

Peace' In the same way, those who worship the deities by means of the different rites and ceremonies prescribed by the Vedas obtain enjoyments in the higher worlds but they too are not permanent. Here Arjuna would perhaps say that he would not do the optional (*Sikāma*) work but only perform the necessary duties disinterestedly and offer them as sacrifice to the Personal God. Still that would only purify his Reason and enable him to require the knowledge of the Self. Yoga is a step which comes after Self realization for the Shruti² says it consists in making the Reason steady in the Self either by the Vyatireka or by the Anvaya method. The Yoga for this reason is said to soar beyond the men of deeds (*karmīhyashchādṛhiko*) as well as those of knowledge (*jñānibhyo pi*). Arjuna is thus³ advised here to realize the Self and practise Yoga (*tasmād yoga uha a*) for attaining Perfection. In the next verse however he is warned not to neglect the Love of the Personal God (*Saguna Brahma*) for a Jñāni Bhakta alone is esteemed the truest and best of all the Yogis.

nāvidvāṁśatapāsaśca inah || Āni pūshkaraśca śak bhānā sahita / jyotiḥstomādā
karma karitū bahuta / tasyāñi karmībhiḥśūbhāna yō / shreshtā atyanta /
jn. navanta mahānāyikā || *(Aṣṭadāśanāṁśa la'ari*

1 Cf Tari nishkāmichech phala / ātma jñāna kevala / māguti lethech
chitta karaneñ nischala / to yōra || *1aṭharthā līpika*

2 Cf Yādā panchivatsīsthanāto jñānāni mānasa saba / buddhischa
na vicheshteta tīmā uli paramām gatim || Tīm yōnnitī manyanto sthīrām
in iriyadhīrām / apramattastidā bhavati yōro hi prabhav apyayau ||

3 Cf Mhārāuni karmānushthānā vāc lyu / to jñāniyāñi vedyu / tīpsā
chī adyu / topoushtu || Mhārāuni cā kāranēñ / tustēu Mī sadā mhanē / yogi
hoye antaḥkaraneñ / laudu kumarā || *Jñāneshvārī*

I am tapasvi karmī jñāni / yōtī thora yā sarvāñhuni / Śrī Krishna
mhanē mahānē / hoye tustī yogi Arjunā || Tīlū tīja ātma jñānā / bolā magā
āpāñē mana / svarupārūpa karūni mōhāna / modī dehātmatecheñ ||
Yatharthadīpikā

योगिनामपि सर्वेषां मद्भक्तेनांतरात्मना ।

श्रद्धावान्मज्जते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन

संवादे अभ्यासयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

“And even among all Yogis, he who, full of Faith, worships Me, with his inner Self absorbed in Me, is reckoned the most attuned with Me. Thus ends the Sixth Chapter, entitled ‘The Practice of Yoga’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gitâ.”

The Blessed Lord announces, in this last verse of the Sixth¹ Chapter, that of the Yogis, who were already said to be beyond all other men (*yoginâmapi sarveshâm*), His Lover² is the highest, for, he worships

1 *Of* Yamunâchârya, whom I have already quoted more than once, sums up thus under five heads the teachings contained in this chapter — *Yogâbhyâsavidhuryogi chaturdâhyogasâdhanam / yogasiddhîh svayogasya pâramyam shashtha uchyate* // Those five heads are—(1) the process of practising the Yoga of meditation and mental concentration, (2) the four varieties of successful Yogins, (3) the means to be adopted for attaining success in the practices of this Yoga, (4) the certainty of the achievement of that success sooner or later by all those who earnestly endeavour to attain it, and (5) lastly, the superiority of the Yoga of divine devotion to all other forms or aspects of Yoga — *Hindu Philosophy of Conduct by M. Rangâchârya*.

2 *Of* Jo shraddhâvanta bhakta / jyâcheñ antahkarana Mâzyâ svarupîñ anurakta / tyâ antahkaraneñ jogayukta / bhaje Mâteñ // Yogi tituke mhanâve yukta / pari jyâcheñ chitta Saguniñ anurakta / varakada yukta to yuktatama bhakta / Maja sammata bahuta to yogi // *Yathârthadîpikâ*.

M₁ Shri Bhagavanta jo Vâsudeva / t₁yâchyâ thâñî sarva punya punja svameva / tyâchyâ paripâkeñ priti sadbhâva / upajoni manobhâva vasti karî // Antarâtmâ jeñ antahkarana / teñ Mâzyâ thâñî zâleñ nimagna / akhanda karî sâdhu charana sevana / Mâzeñ bhajana karî jo kiñ // Sâdhu sañgeñ atî shraddhâvanta houni / mana niranantara Mâzyâ svarupîñ ghâluni / Mâteñ bhajatase teneñ karuni / saguna nirguniñ âvade // *Chitasadânandalahari*.

Him full of Faith (*shraddhā in bhajate so Mam*) and with a mind that enjoys the Bliss of his Impersonal nature (*Madgatendāntarātmā*) Every Yogi who has completed¹ his course is certainly attuned (*yukta*) but the Jñāni Bhakta or the follower of the Path of Love (*Bhakti Yoga*) is considered by the Lord of the Universe most attuned (*sa Me yuktatamo² matah*)

This is the highest possible goal of the Karma Yogi or true Sannyāsi described in the first verse of this Chapter who gets his Reason purified by performing the necessary duties disinterestedly and offering them as sacrifice to the Personal God. When he acquires Knowledge of the Self through the Preceptor (*Sadguru*) and begins the practice of Yoga (*Yogubhyasa*) he is an (*Āruruksū*) or Seeker of the Yoga state which is a severance of all connection with pain (*Duḥkha sañyoga viyogam — VI 23*) He cannot dispense with action as it is essential for his purpose (*Karma karanamuchyate — VI 3*) He must if he be a Nirgunopāsaka practise carefully one by one the eight steps of Yama Niyama etc recommended in the Yoga Shastras and guard himself against the attacks of *Laya* (sleep) and *Vikshepa* (outer attractions) The philosopher Tukārāma has summed up all the necessary precautions in a single poem³ thus —

1 *O/ Jo alddha yogānāstha / tochi sarvānta bolilā varishtha / tyā tash'hi varishth āmadhyeñ āvishtha / svabhakta yōi bolilā //*
Yatharthad pika

2 *O/ Toyā ekavātāneyā premā / jārī pādeñ pāñje upamā / tarī Mī deha to ātmā / he'chi hoye //* *Jñānesāvari*

Yōimāñ pana mahāyōimāñ pana mahāyogi eja chhe ke je nirantera potāno ātmā etale chitta Mārāmāñ arpi Māneja bhaje chhe — *Devedī*

3 *O/ Śādhakuchi dashā udāsa asāvi / upādhi nāsāvi antarbāhū //*
Lolupatā kāya nīdresā jīvēkāvēñ / bhōjana karāvēñ parimāta //
Ekāntīa lokāntīa strīyā nishīñ bhāshana / prānagēyā jana bolon naye //
Sauḥārajjarā chē uchēch rā nīm chī / g'āsha kīrtan chē ābhāshilū //
Tukārāmanāshī ē dhanī jōr hē / tochi jn nā līhē Gurukṛpā //

"The aspirant should be indifferent to sense-objects and free from all belongings inside as well as outside. He should cease to hanker after things and conquer his sleep, he should be moderate in his meals. He should never, not even for the loss of life, converse with women in public or in private. He should keep the company of Saints and sing the Name and Glories of God, day and night. He, who adopts these means, says *Tukâ*, will alone enjoy the Bliss of Knowledge by the Grace of the Preceptor" After dictating, here, the broad principles of Yama and Niyama, the Saint Tukârâmâ teaches us to overcome the inducements of sleep (*Laya*) by taking moderate food &c., (*Yuktâhâra vihâsya VI. 17*), and to resist the attractions of the sense objects (*Vikshepa*) by the Worship of the Personal¹ God (*Yunyâdyogam âtmavishuddhaye VI. 12*) and by the hearing of the Shastras from the lips of the Saints. He, who has no special liking for the Worship of the Personal God, which is the remedy for *Vikshepa* suggested here, and who prefers the Worship of the Impersonal Brahma only, has to pay particular attention to *Pratyâhâra* (abstraction), which is also useful for the practice of Anvaya Yoga, as one has to realize, there, the Self in the very objects (*Yato yato nischarati VI. 26*) which disturb the Samâdhi (*absorption*), as we see water in the waves. *Pratyâhâra* (*abstraction*) is defined in the Shândilya Upanishad as 'the drawing away of the organs from attaching themselves to the objects of senses and contemplating upon everything that one sees as Âtmâ' Shri Shankarâchârya calls it 'the merging of consciousness in Brahma by realizing the Self in all objects.'

¹ *Of* *Ganyatâ samâdhisiddhih* (attainment of samâdhi is, however, through Secondary Devotion)—*Shândilya*

When the Yogi is thus able to enjoy in his concentration the endless Bliss (*Sukhamityantikam—VI 21*) of the Self he is said to be attained (*Yukta*) or enthroned in *Yoga* (*Yogārūḍh*). The same popular Marathi Poet whom we have quoted above in connection with the '*Aśhtāṅgas*' gives his own experience of this blessed state in the following words —

When I did hit upon the inmost mark, my wavering mind became steady and my life breaths lifeless. My eyes were full of lustre though half closed, my voice was choked and my hairs stood on end. My purified Reason merged itself in the Self with astonishment and would not come out because I felt happy. The day dawned with a bright blue light. 'Twas a draught of nectar the very spirit of life. The sun and the moon were nowhere. Waves after waves of joy rushed upon each other. *Tulā* says he moved to and fro with Love and Bliss and was dissolved freely without demur.

The work of the Yogi however does not stop here. In order that his Knowledge may be perfect he has to continue the absorption (*Yogārūḍhasya tasyanta shamah kīraṇamuchyate—VI 3*) until his mind or *Sattva* is absolutely freed from the qualities of *Rajas* and *Tamas* and he becomes himself *Brahma* (*Shāntarajasam Brahmabhūta maśalmasham—VI 27*). After describing the *Samādhi* (absorption) of the *Yogārūḍha* as the forgetfulness of all mental activities by first making thought changeless and then identifying the consciousness with *Brahma*

॥ *Ch* Sthir valī vī tī paśūgāt pr na / antavīchī bhūna p vaulyāñ ॥
 Pañjālaṇḍra netra jīva ardh nūllita / bāntīa saṅgādita rom ncha āle ॥ Chitta
 ch k taleṇ svarupī m zīrī / na nighe bīherī sukhlīvalōñ ॥ Bānīa prak sha
 ud jāla dīna / amṛtīcheñ p nā jīvanakālī ॥ Bhāshī surya jīv jīveñ
 o valant / nand. J tanī ānāñ chī ॥ *Tulā* mhanē sukheñ premēñ
 śī dul tā / vīr dōñ nī chītr nīchīdīneñ ॥

Shri Shankarâchârya says¹, in his *Aparokshâmbhuti*, "one should earnestly practise this unconventional Bliss until it will obediently spring up of its own accord, in an instant, at the will of the individual. They, that have realized this consciousness, and having realized it, develop it more and more, are the best of men, fortunate and venerable in all the three worlds. They, in whom this consciousness grows and also fructifies, attain identity with the Eternal Brahma, and not those others, who merely fight about words." This end can be accomplished by either the Vyatireka or the Anvaya method. The former (*Yunjannevaṃ sadâtmânam ... sukhamashnute*—VI 28) secures for the Yogi Salvation alone (*Na bibhetti kutaschana Shrutî*), but the latter (*Sarvabhutasthamâtmânam ... sarvatra samadarshanah*—VI.29) gives him also Living-Freedom (*Shairam pâpmano htvâ sarvân kâman samashnute* Shrutî). Higher still is the Anvaya Yogi, who is a Lover (*Bhakta*) of the Personal God (*Saguna Brahma*), as he never fails in Yoga (*Tasyâham na pranashyâmi sa cha Me na pranashyati* VI 30), and as, whatever his life may be, he lives in Him (*Savathâ vai tamâno'pi Mayi vai tate* VI. 31). He is, therefore, most attuned (*Yuktatamo* VI. 47) with God. Another reason is, that the Sattva of the Nirgunopâsaka (*Worshipper of the Impersonal God*), even if he enjoys

1 *Of Nirvikâratayâ vṛittyâ Brahmâkâratayâ punah / vṛittivismaranam samyak samâdhir jnânasâñjnakah // Imam châkṛitrimânandam tâvatsâdhu smabhyaset / vashyo yâvatkshanâtpuñisah prayuktah sambhavetsvayam // Ye hi vṛittim vijânanti ye jnâtvî vṛṛdhayantyaṃ / te vai satpurushâ dhanyâ vandyâste bhuvânatraye // Yesâm vṛittissamâvṛiddhâ pampakvâ cha sâ punah / te vai sadbrahmatâm prâptâ netare shabdavâdinah //*

2 *Of Tarî dubkhiçhi nivṛitti / imi nityasukhâçhi prâpti / te mhanîvi jivanmukti / kaivalyâñtîhi nase hâ lâbha // Yathârthadipilâ,*

Living Freedom merges¹ itself in the Nirguna Brahma when he quits his body and so he loses his happiness also along with pain, whereas the Sattva of the Worshipper of the Personal God which remains with him in the Anādi Valkuntha or the Supreme Abode of Vishnu to which he retires after the death of his so called physical body enables him to enjoy the Bliss of Living Freedom for ever. Of these Jñāni Bhaktas he who knowing that everybody is affected by pleasure or pain, as he himself is helps mankind in their material as well as spiritual good is deemed highest (*Atman paramera paramo matah—II 3*) Here the Blessed Lord lays great stress upon the Divine quality of Mercy known in our dally life by the familiar word *Pity* or *Compassion*. He refers to it again in the Tenth² Chapter where it is in fact the first lesson given in the enumeration of His *Vilāsitās* (emanations). Further on in the Seventeenth³ Chapter also we find Him saying distinctly that those who torment the flesh torment Him. Who is within the flesh. Our motto should therefore be always to do all good and no harm to anybody for the Individual Soul is nothing but a reflection of the Universal Soul. Arjuna was mightily pleased to hear of the incalculable good which resulted from the practice of

1 Cf. *Yamyam vapī smaranabhāvam .. mada baddha va bhavītaḥ || B G VIII 6*

2 Cf. *Kṛi ānandam tra Brahma / parī teṇ nirguṇa śuddha nīrdbarmā / teṇ anubhavi yeneṇ bāhi dharmā / śuddhantvāteḥ || Amṛta paleṇ amṛtapānā / nene taseṇ sukha nirguṇa / antreṇ īy chya anubhavāteḥ khaṇā / jīvanmukt sa kīṇ Valkunthav sthīra || 2ath sthad pīk*

3 Cf. *Abam itma Gadakesha sarvabhūtaśhaya śchītaḥ—B G 1 0*

4 Cf. *Karishyamāṇaḥ śhruṣṭāṁ bhūtaguṇānamachetasā / Mīm chaiv plab śhruvāṭham tīrvīddhyasurāṇi chayaṁ || B G XVII 6*

the Anvaya Yoga (*Yogastvayâ proktañ sâmyena—VI 33*), and determined to secure it at any cost, but, when he came to reflect upon the fickleness of his own mind, he was sadly disappointed, and he opened his heart to his kind Master thus " O Dear Krishna !, why didst Thou mention to me at all this tantalizing Yoga ? Since I heard it from Thy lips, I have been exceedingly anxious to enjoy Thy Supreme Bliss, with these my very eyes of flesh, in the diverse objects of Thy Divine Creation, and yet, alas !, I find myself utterly hopeless. 'This cruel and ruthless mind of mine, my dire and inveterate foe, subtle and mischievous as it is, will never allow me even to dream of the happiness I long for. It wins my senses over to its side, and is too powerful and obstinate for me to control. Point out, therefore, to me, O Beloved !, the way to get out of the net in which I am entangled. There is no one else in the world who can help me !'" Shri Krishna suggested two simple remedies, *viz.* Constant Practice (*Abhyâsa*) and Dispassion (*Vairâgya*), for the purpose (*Abhyâsenatu Kaunteya vairâgyenachagrihyate—VI 35*) The former is necessary to attain Perfection in Knowledge, but it is impracticable without the latter, which is to be acquired by Discrimination (*Âtmânâma-viveka*) only. Unless the idea that the world of men and things is unreal and, therefore, transient, is fully impressed on the mind of the aspirant there can be no true dispassion¹ If, in addition to this notion of the non-existence of sense-objects, the Jnâni possesses the Faith that the forms which appear to him are nothing but the manifestations of the Personal God (*Saguna*

1 *Of* Aneka sâdhaneñ sâdhitâñ / kaluñeha vairâgya nupaje chittâ /
jaga heñ mithyâtveñ jînatâñ / vairâgya tattvatâñ puna hove ||
Yogavâsishtha by Ranganâtha Swâmi.

Mithyâ aiseñ disom sakalabi vishvayasukhya nâvadoñ—*Sohurobâ.*

*Brahma*¹ he is said to be a *Bhakta*¹ Now a fresh doubt arise in the mind of Arjuna, as to whether destruction in both the present and future worlds lies in wait for one who having Faith fails in the striving, as is the case with a rent cloud (*Kashchinno bhāṣya ibhrashta shechur-rāṣṭram ita rashyati—VI 38*) Thus the World Teacher (*Jagadguru*) cleared by assuring the Disciple that a *Yogabhrashta* having attained to the worlds of the righteous and having stayed there for immemorial years is reborn in the house of those who are blessed with fortune and virtue or in that of a *Sāttvika* *Yogi* according to the unfulfilled desires which he may have carried with him (*Prāpya puṇyakṛtān tīrtaṁ dharmatām—II 41-42*) There the knowledge acquired by him in his past life is perfected with ease and he becomes free once for all (*Yatī parāṁ gatim—VI 45*) It may be noticed here that the case of Arjuna himself who was by the Grace of *Shrī Krishna* suddenly changed on the battle field from a stern soldier into a sincere penitent fit to hear the *Śāstras* and realize the Self is an example of a *Yogabhrashta* described in this Chapter After fully treating of both the *Vyāyireka* and *Anvaya* *Yogas*, *Shrī Krishna* gives the main object or moral of this Chapter and for the matter of that of the whole *Bhagavad Gītā* in the few closing words viz

Be you *Yogi* Arjuna! and worship Me (*Tasmād yogi*

1 *Of* *Hird* *yīṣ* *viś* *yānchān* *bhāro* / *ānt* *evā* *lūbhutā* *DL* *evā* *vadbhāro*
 he *valrāgy* *yukl* *pāhā* *ho* / *jetheñ* *sādh* *kā* *nirvāho* *Mādruplā* /
Ekan *tī* *II* *garata*

Of *Tu* *chī* *ko* *i* *janmāchyā* *evā* *skāreṇ* *karuṇa* / *yuddhīṇ* *pravartatāṁ*
 r *jjā* *una* / *jn* *anūbhy* *evā* *anum* *irā* *i* *na* *karuṇa* / *pr* *pīa* *pūrna* *jn* *ina* *tuja* //
 I *urvi* *kāṁbī* *jn* *in* *ūbhy* *ā* *kel* *bot* / *teneñ* *yuddha* *sañsk* *evā* *moduna* *purata* /
 i i *desha* *k* *āṁbī* *nā* *vich* *rītāṁ* / *akṛ* *smṛ* *ā* *chī* *tā* *vā* *rīteñ* *jānateñ* //
Cl *Madanandalahari*

bhavârjuna..... .. yuktatamo-matah VI. 46-47)," which, in plain language, mean 'Be a *Jnâm¹ Bhakta*'.

Here ends the First Part of the Bhagavad-Gîtâ, consisting of the First Six Chapters, which speak of the Knowledge of the Nature of God (*Scientia Naturae Dei*) or Theology. Its purport may be given, by means of a simile, in one simple sentence. Just as a king, who in his dream imagines himself to be a beggar and is anxious to see the king, in order that he may be relieved of his poverty, finds himself to be the king when he awakes, even so does the Individual Soul, who, through nescience (*Avidyâ*), believes himself to be the body, both gross and subtle, find himself, after Self-realization, to be nothing short of God. The '*Jnânayukta Saguna Bhakti*' or the 'Love of the Personal God, cultivated after the acquisition of the practical Knowledge of the Self', which is the sum and substance of the next six² chapters, will be discussed in the Second Part. Love without Knowledge is food without salt, and possession of Knowledge without Love is consumption of salt without food. Now, O Beloved Father !, O Thou Master of Masters and Joy of Joys !, O Thou All-knowing, All-powerful and All-pervading Lord of the Universe, of the nature of the Kalpavriksha !, Who, with Thy Infinite Justice and

1 *Of Teshâm jnâni nityayukta eka bhaktirvishishyate / priyohi jnanino' tyarthamaham sa cha Mama priyah || B G VII 17*

2 *Of Hechi Bhakti vishada atyantâ / uttarâdhyâyâpâsum Bhagavanta / dvâdashâdhyâyâparyanta / bolelâ âtân || Âtmajânânâvina / bhakti teñ ronn alavina / âni ronnâ vâñichuni lavana charvana / bhakti vâñichuni usâ âtmabodha || Yathârthâd-pukâ.*

Yeneñ bhaktiyoga bolilâ yetha / jeñ bhajivâ Shri Vâsudeva Bhagavanta / teñchi to jâna tatpadârtha / nirupârvyâ prastuta pudhila shatka || Teñchi saptamâdhyâyâpâsum / dvâdashâdhyâyâparyanta jâna / nirupjela uttara shatka purna / teñchi sâvadhânâ pariyesâ || Chitsadânandalaharî

Verily, deniest nothing to Thy supplicants be pleased to accept this first instrument the fruit of Thy own Divine Grace which Thy own seion who knows not Sanskrit the sacred language of the Gods who knows not the Vedas Shastras and Puranas who knows not any of the Ashtangas humbly begs Thy kind permission to lay on Thy Holy Lotus Feet Which alone he believes he knows by Thy benign blessings only and not by any merit of his as says the King of the Marathi Poets —

We know¹ the Feet of Hari We know not Yamā (self control) we know not Niyama (moral observances) we know not any other means We have achieved every thing without efforts, what more do we want? Woe to those who abandoning the Feet of Krishna beg for Salvation! It is indeed a bad bargain to exchange Parisa (Philosopher's stone) for gold By meditating on those very Feet *Vamana* himself became the Lord Whose body is the Universe

Shri Sadguru Charanarpanamastu

1 Cf. *Āmhi jīno! Hariche piya || Dhruvapa la || Yamā na janoñ niyamā na jīno / na jīno anya upāya || Prayatnārdāśchuni sarvahi zaleñ / lābbat yābuni kāya? || krishnāche i dā tīkuni konhi / muktī māge hāya hiya || Parisa deuni soneñ gheneñ || le tyāchā vyavasāya || Dhyātāu te pada Vamana zill / Trivikrama to vishvak. ya ||*

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1 of Āmbhūjānon Hariche paya || *Dhruvapaḍa* || Yama na janoñ
niyama na jānoñ / na jānoñ anyā upaya || Prayatañvāñchuni sarvahi zālēñ /
lābhī tayāñhuni kāya ? || Krishnachē paḍa tākuni lonhi / mukti māge haya
hāya || Parisa deumi sonē gheñen / jālon tyāchā vyavasaya || Dhyatun te paḍa
Vamana zālā / Trivikrama to vishvāt. ya ||

THE CARMINE DEI DEORUM.

OF

THE SONG OF THE GOD OF GODS

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(Complete in Three Parts)

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PART I

THEOLOGY OR THE SCIENCE OF GOD

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Retired Deputy Educational Inspector Bombay
Author of Purusharthadīpikā or the Supreme Goal of
Human Life Amourism or Premamrita etc etc

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PUBLISHED BY

THE SADBHAKTI PRASARAK MANDALI

1923